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NOTES OF THE WEEK.

ON Wednesday evening the Bishop of London presided over a meeting in Exeter Hall, convened by the Arbitration Alliance in support of the Tsar's disarmament proposals. The body of the hall was well filled. The first resolution was moved by Dr. Guinness Rogers, seconded by the Rev. F. B. Meyer, and supported by the Bishop of Hereford, who hoped that that meeting would be the first of many throughout the kingdom welcoming the noble and high-minded proposal of the Tsar, and urged that the first step for our people to take in the direction of its ideal was to cultivate the pacific temper and a conciliatory spirit towards our neighbours. On the platform we noticed the Rev. Joseph May, of Philadelphia, and the Rev. J. E. Stronge; and if Unitarians were not represented among the speakers, they were in hundreds of singing voices, for the concluding hymn sung was John Johns' "Come, kingdom of our God." We are glad also to call attention to the resolution on this subject passed by the Council of the British and Foreign Unitarian Association, as reported in another column.

DR. FAIRBAIRN, Principal of Mansfield College, Oxford, has sailed for India, to fulfil an engagement as Haskell Lecturer during the coming winter. Miss Haskell, who is still living in Chicago, founded a lectureship on Comparative Religion in the University of that city, on an impulse received from the Parliament of Religions, and subsequently this further lectureship for India. Its object is to present "to the scholarly and thoughtful people of India, in a friendly, temperate, and conciliatory way, and in the fraternal spirit which pervaded the Parliament of Reli-

gions, the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best method of setting them forth." Dr. Fairbairn is the second lecturer, and we learn from the *Christian World* that the title of his course of lectures is "Religions and the Philosophy of Religion," while the subjects of the separate lectures are as follows :—

"1. The Interpretation of Nature and the Creative Ideas of Religion. 2. The Interpretation of Man and the Ideal of Religion. 3. The Interpretation of Life and the Ultimate Ideas of Religion. 4. The Origin and the Historical Development of Religion. 5. The Historical Personality in Religion. 6. Comparisons of Religions as regards Conceptions of God and Man."

In the introduction to the biographical edition of "Esmond," a letter is quoted which Thackeray wrote to his elder daughter just before he sailed from Liverpool, in 1852, for his first lecturing tour in the States. The girls were to stay with their grandparents at Paris, and advising them as to their reading, he writes :— "When I was of your age I was accustomed to hear and read a great deal of the Evangelical (so-called) doctrine, and got an extreme distaste for that sort of composition—for Newton, for Scott, for the preachers I heard, and the prayer-meetings I attended." And then after referring to the old notion of verbal inspiration, and pointing out how Jesus contradicted some of the old Scriptures, giving a better law, he went on :—"To my mind scripture only means a writing, and Bible means a book. It contains Divine truths, and the history of a Divine Character; but imperfect, but not containing a thousandth part of Him; and it would be an untruth before God were I to hide my feelings from my dearest children; as it would be a sin if, having other opinions, and believing literally in the Mosaic writings, in the six days' cosmogony, in the serpent and apple and consequent damnation of the human race, I should hide them, and not try to make those I loved best adopt opinions of such immense importance to them. And so God bless my darlings, and teach us the truth. Every one of us in every fact, book, circumstance of life sees a different meaning and moral, and so it must be about religion. But we can all love each other and say, 'Our Father.'"

"ESMOND" was published just before Thackeray sailed for Boston at the end of October. Three weeks before he had been in Liverpool lecturing in the Philharmonic Hall, and wrote from 85, Renshaw-street, on October 6, 1852, to his friend Dr. John Brown, of Edinburgh (the

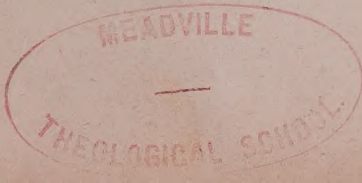
friend also of Rab) : "I heard James Martineau (the Unitarian) last Sunday, and was struck by his lofty devotional spirit." That was three years after the opening of Hope-street Church, and we are glad to have this memory of Thackeray having worshipped there to add to the many associations of the place.

In a leading article on Dr. Martineau after the unveiling of the statue at Manchester College, the *Daily News*, while fully appreciative of his eminence as a thinker, said one peculiarly undiscerning thing about his style. This is alluded to in the latter part of the following interesting letter addressed to the Editor by Miss Frances Power Cobbe :—

"It may interest some of your readers to be told that the expression which you employed in your article yesterday, with reference to Dr. Martineau's intellectual rank, was used in my hearing respecting it by Mr. Gladstone. Their wide difference in opinion did not blind the keen-eyed Statesman to the mental supremacy of the Unitarian theologian. Mr. Gladstone had been talking after a small dinner party of the leading preachers of the day; and had criticised at least twenty of them with his usual marvellous precision of memory and discrimination. At last I ventured to interpose and to remark, 'But, Mr. Gladstone, you have not named the man I think by far the finest preacher of all—my pastor, Dr. Martineau.' Mr. Gladstone paused a minute, and then said (evidently weighing his words carefully), 'Dr. Martineau is beyond question the greatest of living thinkers.' If I may be pardoned for saying it, I think you scarcely do justice to the wonderful beauty of Dr. Martineau's pulpit eloquence. His sermons, to which I had the privilege of listening for several years, were only too rich in thought and feeling, too lofty and too condensed, for ordinary auditors; and even those who were in a measure trained to the high strain which they made on attention, came away often almost in a state of exhaustion. As I presumed once to tell him, 'When he led us such walks on the mountain-tops of thought, we needed an Alpen-stock, but he put into our hands a jewelled crozier.'"

MR. GEORGE CADBURY, of Birmingham, one of the Treasurers of the National Council of the Evangelical Free Churches, has addressed the following letter to the public Press :—

"Pressure is being brought to bear on the Free Church Councils to take sides in the Anti-Ritualistic Crusade. I much hope that the leaders of the movement will firmly resist it. So far they have been able to steer clear of political questions, and to concentrate their atten-



tion on spiritual work. From returns taken in various parts of England, it would appear that little more than one half of the sitting accommodation in our churches and chapels is occupied, and yet vast numbers are outside them all. If the multitudes are to be reached, it will not be by protesting against the ritual or creed of any other body, but by men and women in the various Churches assisting their pastors to seek out, in the district assigned, cases of poverty and sickness, and by loving service winning to Christ those who belong to no Church. So much blessing has rested on the Free Churches that have organised such visitation by laymen that councils on similar lines are being established in America, South Africa, Australia, &c. While the Anglican Church is a State Church, every citizen has a right to interfere, but to use that right is ungracious as the quarrel is a purely domestic one, and is hardly consistent with the profession of those members of the Free Churches, who believe that the State has no right to interfere in these matters. An overwhelming demand for disestablishment will most likely come from members of the Anglican Church itself when they realise that where there is no State Church, as in the United States and practically all our Colonies, the religious life is more vigorous than in older countries which have State Churches. Where disestablishment has taken place, the Church has shown renewed life and vigour, largely through laymen taking more part in its government, and more interest in its welfare. Take, for example, the Irish Church, of which the Archbishop of Dublin said as far back as 1892: "When I count up the advantages which have followed disestablishment, when I think of the renewed strength and vitality which our Church has derived from the admission of the laity to the active and hearty participation in her councils, when I try to hold the balance evenly, and weigh the loss and the gains, on the whole I say, boldly and without reserve, that in my opinion at least, the gain outweighs the loss."

THE Autumnal Council Meeting of the Liberation Society was held on Monday evening at the Memorial Hall, under the presidency of Mr. Albert Spicer, M.P. The following resolution was carried by acclamation:—

This Council, in common with the rest of the community, regards with concern and apprehension the lawlessness, antagonism, and confusion now existing in the Established Church, as the result of the growth of sacerdotalism among its clergy, as well as of other causes; and believes that the interests of religion are thereby seriously imperilled. It is confident that no effective remedy for the evils complained of will be found in either (1) the action of the Bishops of the Church; (2) the renewal of ecclesiastical prosecutions; or (3) new Parliamentary enactments. The State, having proved itself unable to exercise adequate control over the Established clergy, or to successfully regulate the Church's affairs, should now withdraw from the Church national authority and endowments, and concurrently therewith, permit its members to possess the same rights of self-government as are enjoyed by non-established religious communities. Such a change would, in the opinion of the Council, inevitably give to the laity of the Anglican Church a due share of authority and influence; and render possible greatly needed ecclesiastical

reforms—as has been conspicuously shown in the case of the disestablished Irish Church. Holding these views, the Council is of opinion that the time has arrived when the question of Disestablishment should be urgently pressed upon the leaders of the Liberal party, and also upon the constituencies, in view of the next General Election.

The following further resolution on educational reform was also passed:—

The Council calls upon the advocates of religious equality to prepare for new and vigorous efforts to remove the admitted grievance inflicted on a large section of the people by the absence of public unsectarian schools, under popular control, in thousands of English parishes. Especially it urges the necessity for increased facilities for the training of teachers in undenominational colleges, without which Nonconformists will continue to be largely debarred from entering the teaching profession, and the State be deprived of the services of highly competent teachers.

THE Rev. John Byles, in accepting the pulpit of the Kettering-road Church, Northampton, expressed his satisfaction in the constitution of the church. "To stand for a Religion that is Rational," he said, "and for a Rationalism that is Religious, is, as it appears to me, of all positions for a church, the truest and highest," and then he wrote as follows of his hope and aim for the work on which he and the congregation were about to enter:—

You will readily believe that, both for your sake and my own, I am wishful that the common work upon which we are about to enter should prove in the highest sense a success. I desire that its success amongst those who constitute the church should be seen in the integrity of their characters and the beauty of their lives. I desire greatly that it should make itself apparent amongst the children, endowing them with a faith which shall arm them against temptation, and strengthen them for service, a faith too, which the knowledge and experience of after life shall not compel them to relinquish.

But even with such results, great as they would be, we ought not to be satisfied. Possessed as we believe ourselves to be of a true, living gospel, a gospel of faith and hope, our success should further appear in the influence we are able to exert on the great population by which we are surrounded. Of the great Teacher it was said that "The common people heard him gladly." The ministry which fails to gain acceptance among the people, and is unable sympathetically to meet them in their needs, their trials, their temptations, is thereby condemned. And the congregation which closes its doors against them, or by its exclusiveness makes it hard for them to enter, forfeits its claim to be regarded as a church, and has no place in the great succession of those who follow the example of Him who "when he saw the multitudes was moved with compassion."

We published three weeks ago the letter addressed by the Rev. C. Peach to the members of his congregation at Upper Brook-street, Manchester, in which he sketched out a programme of their winter's work. We re-printed it from the Church Calendar, as a very fair sample of the kind of programme which, we are glad to know, is engaging the attention and the energies of not a few of our churches throughout the country. It would not, of course, be worth while often to re-print such a letter in full, but we wish to take this opportunity of saying that we should be very glad to receive copies of all such church calendars that are regularly published, from which we might often glean

matter which would be of general interest to our readers.

THE first session's work in the old Battle Chapel, renovated by Miss Tagart as Mountjoy Hall, has been successfully commenced. On October 11, after a lantern lecture by Mr. W. H. Shrubsole, F.G.S., on "America's Wonderland" (the Yellowstone Park), a public meeting was held, and the "Mountjoy Institute" formally organised, with Mr. C. Sheppard as president, the Hon. T. A. Brassey and Dr. Kendall vice-presidents, and Mr. A. Saunders secretary. We are glad to hear that a large number of members have been already enrolled, both artisans and tradespeople showing an active interest in the institute. The reading-room meets a real want in the town, and no less the lectures and the opportunities for social intercourse which are to be provided.

At the recent opening of the pathological laboratories given by Mr. Thompson-Yates to University College, Liverpool, Lord Lister, who received an honorary degree from the Victoria University, gave an address, in which he dealt at some length with "painless vivisection," urging the virtue of anæsthetics, and saying that the pain involved in vivisection as carried on in the laboratory need hardly be mentioned, as it was "only of the most trifling description." The Hon. Stephen Coleridge subsequently urged in the public Press that the *Journal of Physiology* told a different tale, and we have now received from Miss Frances Power Cobbe a reprint of the letter she addressed to the *Manchester Guardian* of October 14 on the same subject. Copies of this letter may be had from the British Union for Abolition of Vivisection, 20, Triangle, Bristol (1d. per dozen). Our own clear conviction on this subject is that torture of animals in scientific experiment is not to be permitted, and that we must have patience and a better wisdom in the pursuit of knowledge for the relief of animal and human sufferings.

* In reply to our question of last week as to a possible German original for the Rev. C. T. Brooks' national hymn, "God bless our native land," the Rev. A. E. O'Connor, of Moira, writes that it seems to be based on August Mahlmann's Saxon hymn, said to have been written in 1815, of which the first stanza is as follows:—

Gott segne Sachsenland,
Wo fest die Treue stand
In Sturm und Nacht!
Ew'ge Gerechtigkeit,
Hoch überm Meer der Zeit,
Die jedem Sturm gebeut,
Schütz uns mit Macht!

We understand that the Rev. G. S. Hitchcock, B.A., having adopted Unitarian opinions, has resigned his chaplaincy of the Medway Union, and he now desires to enter the Unitarian ministry. Mr. Hitchcock was curate of Ballyculter, co. Down, 1890-91; Stradbally, Queen's co., 1892-93; St. Mary, Bridport, 1893-95; St. Paul, Chatham, 1895-96; Chaplain of Medway Union from 1896 to the present time. The *Westminster Gazette* reports that Mr. Hitchcock has been inhibited by the Bishop of Rochester because of the approaches he has made to the Unitarian body. Address, 63, Sturla-road, Chatham.

RITUALISM AND PROTESTANTISM.

THE Revolution of the sixteenth century, which we call the Reformation of Religion, was one of those few momentous events which have exercised a permanent effect on the human race. It changed all subsequent history, and its influence was as potent in determining the destinies of nations as it was in its own proper sphere of religion. It would be scarcely possible to exaggerate the extent and importance of the change in the thoughts, the morals, the relations of men and nations which began with the Reformation and has been going on ever since. The decline of Spain dates its first symptoms from thence, and no less does the rise of the British Empire trace thence its earliest beginnings. It is directly due to it that we worship, believe, learn, think, are governed or govern ourselves as we do all of us to-day. One may question whether there is any other event in history to be compared with it besides that other—scarcely greater—Reformation, when the Roman Emperor abjured the old gods and adopted for himself and his subjects the faith of Christ. And the earlier Reformation, whatever else may have been its merits and benefits, had this drawback: that it was the substitution of one tyranny for another, and the new one by far more strict and searching than the old. Paganism could be intolerant enough, as Christians had known to their cost, but it concerned itself only with outward observances and let every man do and think as he would so long as he conformed when required to. The new Imperial Christianity was alike intolerant of heresy and of idolatry; everyone must worship, and must worship after one fashion; and to offer the wonted sacrifices was a capital offence, and to teach otherwise than the authorities allowed entailed suspension from office, confiscation of goods, banishment, and even death.

But the later Reformation, was before all, an assertion of liberty. It was nearly 1,200 years since Constantine had adopted Christianity, and while his might as Emperor had been divided and wasted and perished in the hands of his successors, his authority as Pontifex Maximus had passed unimpaired to the Bishops of the Imperial City, and had acquired an extent and importance which was never contemplated by the earlier holders of the dignity. It was as Vicar on earth of the Christ in heaven that the Popes of Rome claimed, and for long centuries possessed, the fealty of Western Christendom. The rule they exercised was spiritual, and therefore all the more complete; for it was over the souls of men they asserted dominion—that is, over men's very selves. They defined for all men what was right and wrong, what was true and false, and so all life lay subject to their bidding. As no sane man would deliberately will or think otherwise than an all-wise and all-good Creator approved, no more would he set himself against him who represented God among men on earth. So men's thoughts and words and deeds were all in subjection to Rome; if otherwise, they knew themselves to be in revolt against God, or certainly were known and judged as such by their neighbours. Under pain of damnation—a damnation from which there was certainly no escape in this world, and from which few dared trust to escape in the next

—must a man subdue his every thought in obedience to the Holy See.

But if the Pope was *not* vicar of Christ, if he did *not* inherit of Peter, and if Peter himself had never received supreme authority over the Church—why, then, men were free! The Bishop of Rome was no more than the Patriarch of Constantinople: you might revere the occupant of so renowned a see, or you might esteem him for his personal virtues, but however venerable be his office or his character, if he was but a man, and all the Bishops under him but men like himself, and all assembled together in general council still only men, then they were liable to err, and could claim of no one more than attention and respect. And upon this all the Reformers—Lutherans, Calvinists, Anglicans—were agreed. Otherwise no reform were possible—on their own initiative: you cannot submit to authority and dictate to it at the same time. So our own, the most conservative of the rebel Churches, laid it down that “the Church of Rome hath erred not only in living and manner of ceremonies, but also in matters of Faith,” and that even all the Churches together, as represented in General Council, “may err, and sometimes have erred, in things pertaining to God.” It was a proclamation of liberty, the full meaning and extent of which is not even yet generally realised. For if every Church, even the most ancient and august, is liable to error, and if the whole of Christendom may err and actually has erred, it follows that there is no living authority which can bind the wills and thoughts of men.

“You are free” is the message to every man, “free to think for yourself, even though the Christian world condemn you. It is not likely, but it is possible, that you are right and all the rest are wrong. You owe to your fellow-men, and especially to those who are wiser and better than yourself, respect and even deference, but not submission. It is to God only you must render account of yourself.”

It is quite true that the Reformers had no intention of proclaiming so entire a freedom, nor would any of them indeed so much as tolerate it. If there were no living authority which might impose itself upon the individual reason and conscience, all the more imposing was the supreme authority of what all were agreed to call “God's Word”; and with the lack of logic and consistency which is characteristic of Protestantism as a whole, none of the leaders seem not to have so much as conceived the possibility of letting men be free to judge for themselves what was God's Word, or even what was the meaning of it. “Here is the true Bible,” they said, “and this is the obvious meaning of it, and if you don't agree there is mercy for you neither in this world nor the next.”

It was very unreasonable this concession and denial of liberty in one breath, but it was inevitable, and it may be even desirable. Men had, perhaps, been subject too long to be capable of either understanding or enjoying full independence all at once. Certainly, partial and inconsistent as it was, the boon was immense. “Read, learn, think for yourselves,” said the Reformed Churches; as long as you conceive nothing contrary to Holy Writ you are within your rights. The Church itself “cannot enforce anything besides to be believed for necessity of Salvation.”

And men stood on their feet, and knew

themselves gifted with discretion of good judgment of true and evil and of false. No more did they ask trembling, “What will the Pope say? How will Rome judge me?” but only, “What does God say in his Holy Word?”

The gain was great even though it was incomplete, but it was not without accompanying losses.

First and most to be regretted was the loss of unity. Before the Reformation there was practically but one religion; there were Jews, Turks, infidels and heretics, for whose salvation the Church made public supplication every Good Friday; and there were the heathen who lived in the far-off lands beyond the boundaries of Europe; but all whom an ordinary man met with, travelling or at home, were of the same faith; whether he went to and fro in his native land, or passed on his travels through Central Europe to Rome, or through the length of France to visit the shrine of St. James in Spain, he everywhere found one creed, one form of service, one same Church using the same language among all nations. To have asked what religious body this or that building belonged to would have been as absurd as to ask now when travelling in England what language they spoke in this or that town on the road. However men might be divided by place and descent and national jealousies and inherited enmity, they were all one in worship of God and in subjection to His Vicar.

And with this unity of the living in one Church militant on earth was lost the unity with all the past generations of Christian men and women in unbroken succession back to Christ himself. Before this men thought of the fifteen centuries of the Church's story as an unbroken record of Divine Wisdom, manifesting itself in many ways, but always holy and true and kind. There had been reform again and again, and there was always need of it; but it was reform not of the Church, but by the Church. All such reform was but a successful issue of the struggle perpetually being waged between the Church and the World, the Spirit and the Flesh.

This, too, was lost at the Reformation, and men were taught to regard the thousand years which intervened between them and the Fathers as the “Dark Ages,” in which corruption of doctrine and morals and discipline everywhere prevailed, and was sanctioned and favoured by the Church itself. To the Protestant the history of genuine Christianity was broken off in the second or third or fourth century, as he might be more or less thorough in his revolt from tradition, and began again in the fifteenth. All that lay between was spurious and corrupt; even what was exceptional in piety or learning was of small worth, and might be safely left out of account by the student of theology.

Consequent on this was a third loss; it was that of all the treasures of devotion and art and poetry accumulated through all those generations. The monuments themselves remained, but the faculty of appreciating them was gone. “Can any good come out of Nazareth?” men asked. What can you expect from the Ages of Universal superstition and ignorance? Even the architecture of the period, to which we owe those glorious cathedrals of Northern Europe, which seem to us the

very homes of worship, was slighted as the art of men unacquainted with classical models; new churches were built in what they thought an improved and we call a debased style, and old churches were half ruined by alterations designed to bring them into accord with modern taste.

So a wide gulf yawned between the far-off past and the present. The student of literature passed from the classics to the Renaissance, the philosopher left off with Seneca to begin again with Bacon, the theologian neglected all writers between the time of Augustine and Calvin. It was reserved to our century to re-discover the Middle Ages, to discover the true place in the history of religious development which they occupied, and to appreciate at its right value the numerous works of that epoch which survive to our own.

The revival of Gothic architecture began in the life-time of the elder of us, and it was but a symptom of the general revival of interest and admiration for all that was best of mediæval outcome—manuscripts, illuminations, embroidery, painting, decoration, ceremonial, services; hymns, works of devotion and theology, poems, legends, lives of saints, everything mediæval was sought for, cherished, reproduced, till distinction was lost sight of between the worthy and worthless, and some began to exalt the Middle Ages as unduly as they had before been depreciated.

Now the movement which is at present called Ritualism was just the religious side of this general return of the human mind towards the past. As the artist, the poet, the scholar, the builder, so too did the student of theology and the devout ecclesiastic turn back to the long-neglected Middle Ages to find models for their imitation, and inspiration for their lives. And so the question, Why has the Ritualistic movement been so marvellous a success? is answered as soon as we discern it in its true position as the religious side of a general movement of our times towards reverence and study of the past—a movement which is itself, perhaps, only one side of a yet broader and far more important tendency towards a true Catholicism, a reverence for man in all ages and in all conditions of life wherever striving to uplift himself morally, spiritually, and intellectually.

The Ritualists have shown men one way by which they may enter into a true communion with their forefathers of the Roman obedience, without the necessity of sacrificing the liberty won for them by the Protestant revolt. That a majority of educated men will ever again submit themselves to the dictation of an Italian Bishop, be he ever so devout and learned, is simply inconceivable; but a majority are even now affected by the glamour of Roman ceremonial, and devotion, and certitude of assertion. To all such Ritualism offers itself as a kind of Protestant Catholicism by which you may enjoy all your soul yearns after in the past without losing any advantages of the present.

For the Ritualists are genuine Protestants, let them protest ever so loudly to the contrary. They are no more submissive to the authority of Rome than are we, and they are so far from laying down an inviolable rule of doctrine and ritual that they differ among themselves on

questions of grave importance and are all tolerant of other parties in the Church which differ as widely as possible from them. They exercise the freedom won for all by the Reformation of Religion, and allow the same freedom as the right of all of us. They talk much about the authority of the Church, but it is an authority which each interprets according to his own judgment. They are Protestants, and we gladly recognise them as such, but they are Catholics too; they have learnt, and we have all more or less learnt of them, to esteem at its true value that Catholic Church to which our fathers belonged from the eighth century to the fifteenth. We no longer look with contempt on the faith of our ancestors as a mass of superstitions, nor do we call their Church discipline an organised hypocrisy, nor their religious rites mummery. We are in sympathy with them once more in feeling if not in opinion, and the wider our sympathies the richer is our life.

And as with the past so consequently in the present are our hearts enlarged towards our kind. We no more divide the Christian world into "enlightened Protestants" and "poor benighted Papists"; we appreciate the merits of a form of religion as far as possible removed from ours, and we recognise its adaptation to certain nations and individuals differently constituted to ourselves. There is no more that yawning gulf dividing Christianity, so that Popery and Protestantism seemed two religions, while all Protestant sects were only varieties of one species. Now there is an insensible gradation from the Quaker meeting to High Mass, and if our form of worship is very far from the latter, it is a long way from the former too. All this is gain in its way, though gain, of course, not without its drawbacks and dangers.

But it is pure gain so far as it assists us to form a true conception of the One Catholic Church, which unites in its spiritual communion men and women of all ages, and nations and opinions, which includes all who lift heart to heaven and set hand to good work, which excludes none but those whose wilful heresy is the disbelief in goodness and indifference to truth. That the Ritualists have helped to break down the high barriers which human prejudice had built up dividing us from our brethren and forefathers of the Roman faith is all to their credit. It will be to ours to learn the lesson and to better it; to set ourselves to break down every barrier of pride or prejudice which divides the servants of God from one another, and to welcome a brother in every man who strives, as he best knows how, to help poor humanity on its slow progress upwards, and to forward the kingdom of God on earth.

CHARLES HARGROVE.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPE and Co., Ltd., Homœopathic Chemists, London."

ANSELM'S "CUR DEUS HOMO."—II.

AMONGST the most eager of the young inquirers who pressed round Anselm at Bec was a certain Boso, a man of eager and restless intellect, who was not, consciously at any rate, at all tempted to doubt or to deny the dogmas of the Church, but who had a keen intellectual sympathy with the objections raised by unbelievers to the truths of Christianity as held by the Church. These difficulties would not leave him, and though he was content to hold his belief by faith, he longed to be able to defend it by reason. He would press Anselm with his questions, and would refuse to have his difficulties put aside, or to say he was satisfied when he was not. He had no notion of letting off his teacher by suppressing awkward questions or paying conventional respect to lame answers. He would push him with all the force of his intellect, and shrink from nothing that the boldest sceptic might be supposed to say or think in his inmost heart. And though the answer must be logically sound, that was not enough, unless it was also morally compelling; for many a time when he had got an answer that seemed as if it might pass, he would say, "Yes, that seems logical enough, and I can find no fault with it; but somehow, after all, it seems unjust, and I don't feel satisfied."

With this Boso, amongst others, Anselm had often discussed the doctrine of the Incarnation. "Why did God become man? Why was it necessary? And if not necessary, was it not strangely incongruous and unworthy of the Deity?" Boso had often urged Anselm to give to the world the answers to these questions which he had given him, and the treatise "Cur Deus Homo" is the result of these entreaties. For us, of course, the problem which it discusses does not exist in the form in which it presented itself to Anselm and Boso; but the way in which it is treated brings it again and again close to our own religious life. The current doctrine on this subject previously to the time of Anselm was so crude that it is almost impossible to state it without shocking our sense of religious decency. It was this: When Adam sinned the Devil acquired a legal right to man, so that it was impossible for any men to be saved unless the Devil's claim were in some way satisfied or cancelled. Otherwise God would have been guilty of violence and injustice against the Devil. Then God became man in the person of Jesus. The Devil thinking he was man laid hold of him and carried him down to hell. But in reality he was God, on whom the Devil had no claim. The Devil therefore had broken the terms of his claim and thereby forfeited it, and so the redemption of man was brought about. This was the doctrine of Christians for many centuries. God cheated the Devil, as it is nakedly expressed. The humanity of Christ was the bait and his Deity the hook which the Devil swallowed!

This revolting doctrine Anselm utterly rejected. It all arose, he said, from a confusion of language. It was just that man should be given over to the power of the Devil after his sin, but the just punishment of man by God gave the Devil no claim on man. If he was made the instrument of God's just punishment, that did not give him any rights. How could the Devil's sin in tempting man

give him a claim on him? Thus the whole idea of there being any necessity to redeem man from the power of the Devil disappears, and with it the old doctrine of the redemption. This destructive part of Anselm's argument gradually won its way in the Church, and though the old and crude idea long survived in the minds of the common people, yet it was at last dislodged from scientific theology. The doctrine, however, that has ultimately taken its place is only a little less shocking, and is nearly as remote from the teaching of Anselm; to wit, the doctrine that Christ died to save man, not from the power of the Devil, but from the wrath of God. Now, Anselm does not for a moment think of God as needing to be appeased; for no created being can injure God or do Him dishonour. Wrath and vengeance alike are conceptions incompatible with the thought of God. What is it, then, if it is neither the power of the devil nor the wrath of God from which man needs to be redeemed? To answer this question we must know what sin is.

There is an order of the Universe, an order spiritual as well as material, and sin is in one sense a disturbance of the spiritual order of the universe, in another sense it is the substitution of a lower for a higher order. For if man in the exercise of his free will obeyed God perfectly in all things, that would be the voluntary working out of the highest order, and if in anything man disobeys God he disturbs this higher order. Nevertheless, he is still subject to the law of God, which he has sought to escape, and still conforms in some sense with the order of the universe, seeing that his sin bears the punishment appointed to, or rather inherent in it, in the established order of things; and thus while there is *something left unfulfilled* and wanting, and so far there is disorder, yet *all that is* conforms to the Divine order since sin bears its penalty. For it is Anselm's fixed doctrine that sin and evil are mere negations. All that *is* is good. Even Eve's offence, in so far as it was a positive volition, was good; only in so far as it was a failure to heed God's prohibition was it evil. What is needed, then, is that the incompleteness and defect should be removed, and the higher order that has been thwarted realised. How can that be? Not by the mere remission of the punishment. That would obviously only make the disorder worse. It remains, then, that some compensation must be paid to make good the sin of disobedience. Not, indeed, that God exacts or needs compensation, for no injury can be done to God, and nought can be given to Him that He lacks or that is not His. But man by his sin has put himself out of the relation of voluntary union with God, and to heal this breach he must do something more than maintain: he must restore himself into that relation by rendering some obedience or honour to which he would not have bound had he not sinned. But what such act is possible to man? All that we have or are we owe to God. If man had never sinned, and if all our thoughts and deeds and inmost affections had been given to God, what more should we have given than we owe? Seeing, then, that we owe everything, we have nothing, absolutely nothing, to give as an atonement for our sin. And what is the extent of the debt that we owe, but have nought wherewith to pay? In answering

this question, the discourse assumes an awful solemnity. If you stood in the actual presence of God, Anselm asks Boso, and someone told you to look this way and God expressly forbade you to do it, would any pressure or inducement make you do it? No! Would you do it to save your own soul? No! Would you do it to prevent the instant destruction of the whole universe and everything that is not God? No! Nor, if there were many universes, to save them all? No! But you do stand in God's actual presence, and when you sin you are disobeying His express command. Therefore to sin is to do that against which the whole order of created things would weigh as nothing. And man, who has nothing to give, owes inestimably more than the whole sum of created things. Unless he can pay it there must remain something unaccomplished, a higher order unrealised, a disturbance in the Supreme creative plan, for all eternity.

From this point the course of the argument is obviously determined by the conclusion that is to be reached. God alone could pay such a debt, or, rather, make good such a deficiency. But it is man alone who owes it. Therefore God must himself become man in order that a being who is man may be able to pay man's debt. No attempt is made to attach any definite meaning to the phrase of God becoming man, or to show that he did become man, or to remove the obvious objections to the formal and external character of the restoration of human nature. Indeed, it is not in the attempted solution of the problem, but in its statement that Anselm is great. Christian theology still lags far behind him. A deeply spiritual and ethical conception of the relation of man to God dominates the whole treatise. It teaches us that redemption is the harmonising of man's nature with the Divine order, and that the only instrument of redemption is the Divine love uplifting and purifying the heart and will of man. And, therefore, when we have ceased to think that we can formulate the nature of the machinery of redemption, and no longer ask why God became man, we shall still go to Anselm's treatise to help us to realise what redemption is, and to show us how man may become Divine. PHILIP H. WICKSTEED.

THE forty-sixth annual meeting of the Ministers' Benevolent Society was held in the vestry of the Church of the Messiah, Birmingham, on Wednesday, the Rev. H. McKean, president, in the chair. The usual business was transacted, the president being re-elected, and the Rev. L. P. Jacks and Mr. W. Colfox being elected vice-presidents. The report of the directors made special reference to the late Charles Cochrane, who for many years had been a most generous contributor to the funds of the Society, and had made such bountiful provision by his will for its further benefit. The directors reported that while the Committee appointed by the National Conference at Sheffield to consider the subject of ministers' superannuation had held several meetings, they had not heard of any practical outcome from those deliberations. There are at present 163 beneficiary members on the books. During the past year twenty-four widows and thirteen ministers received benefit from the Society.

OBITUARY.

MR. THOMAS THOMAS.

A LIFE rich in diligence and crowned with prosperity ended on October 7 in the death of Mr. Thomas Thomas, of Merthyr Tydfil. Born in 1825 at Maescywnrig, Glyn-neath, he settled as a young man at Merthyr, and engaged in business as an ironmonger, extending his operations some years later also to Cardiff. His keen interest in business did not shut him out from public activities. He was a staunch Liberal from deeply-rooted principle, and in local affairs was a man of progress, always ready to support movements for the advancement of his town. His departure was marked by very general signs of mourning and respect. Mr. Thomas was an earnest Unitarian, and his loss will be deeply felt by the congregation of the Twynrodyn Chapel, Merthyr. The funeral service was conducted by the Revs. D. J. Williams and J. Hathren Davies. On the following Sunday evening Mr. Williams preached a memorial sermon, in which he paid an affectionate tribute to the deceased.

MR. JOHN BENTLEY.

UNITY CHURCH, ISLINGTON, has just experienced a great loss by the death of Mr. John Bentley, who died on the 10th inst., at his residence in Camden-square, at the age of ninety-three, after five years of suffering, borne with much patience and fortitude. Notwithstanding his advanced age, he retained his mental faculties to the last, took great interest in all passing events, and was always pleased to receive the visits of his friends, who helped to cheer him in his compulsory confinement. Of his early history the writer has little knowledge, but his father, who lived at Highbury, was in a good position and had considerable means.

Mr. John Bentley, was, the writer believes, engaged for some years in the City in the woollen trade, but at a comparatively early age retired with an ample fortune. Not being married he was enabled to devote his income to beneficent purposes. The Home for Incurables, the Rudham Asylum, the Deaf and Dumb Asylum, the Asylum for Idiots, the London Orphan Asylum, the Clerks and Warehousemen's Schools, the Great Northern and Royal Free Hospitals, amongst other charities, received from him munificent donations, whilst at the same time he did not overlook private charity, and many persons have cause to be grateful for the assistance he afforded them.

Mr Bentley was a life-long member of our household of faith, and as long as the Rev. Thomas Madge was minister at Essex-street Chapel he attended there regularly, but on his resignation joined the newly-opened church at Islington, under the ministry of the Rev. H. Ierson, where, until laid up by illness, he might almost always be seen at both services. He added to the beauty of the edifice by the gift of two stained glass windows and also the reading desk. He was further a subscriber to the funds of the chapel at Kentish Town, of which his friend of many years' standing, the late Mr. Charles Hind, had been for a long time treasurer, and whose death, in June last, caused him profound grief.

The funeral took place at Highgate

Cemetery on Friday, the 21st inst., the service being conducted by a nephew, the Rev. Mr. Church, according to the Anglican form. Besides the members of the family there were present the Rev. Alexander Farquharson, Dr. G. Dawes Hicks, Mrs. and Miss Hind, and several of his fellow-worshippers from Unity Church.

A memorial service was held at Unity Church on Sunday morning, the preacher being the Rev. W. Wooding, who, in accordance with a previous arrangement, had exchanged pulpits with Dr. Hicks.

J. T. P.

JAMES THORNELY WHITEHEAD.

THE end of a long trial of failing strength to one who had delighted in vigorous activity came on Saturday, October 22, in the passing from us of the Rev. James Thornely Whitehead. A native of Ainsworth, in Lancashire, where his father and his maternal grandfather has ministered in the old Presbyterian chapel for many years, Mr. Whitehead was born November 14, 1834. He was educated under the Rev. Henry Green at Knutsford and at Manchester New College, from 1850 to 1856, thus moving with the College from Manchester of London. His first ministerial charge was at Altrincham and Hale from 1857 to 1859, but in the latter year on the death of his father he took up the succession of the ministry in his old home, remaining there until 1870. His grandfather, the Rev. Joseph Bealey, had been at Ainsworth from 1781 to 1813 (with an interval of five years), and thus for nearly ninety years the men of three generations in one family were devoted to that ministry. At Ainsworth Mr. Whitehead's influence was unbounded. The people of the village were chiefly colliers and mill-hands, while the congregation was drawn from some distance around. He was among his own people, who knew and trusted and loved him. At the time of the Lancashire Cotton famine he was secretary of the local Relief fund. His house was turned into a public kitchen and relief dépôt and he and his wife and mother threw their whole hearts into the work.

Of his work in Lancashire the Rev. H. Enfield Dowson writes:—"Mr. Whitehead held an honoured place in the Province of Lancashire and Cheshire during his ministry at Ainsworth from 1859 to 1870. His position there was hereditary, his father and grandfather having preceded him in the pulpit, and his influence was accordingly something unique. Those who witnessed his farewell service will never forget it; the church was packed to overflowing with people come to say good-bye, to "their own bairn," as they called him. He had not only succeeded his father in his pulpit, but also in the secretaryship of the Provincial Assembly, in which office his sociality made him a wide circle of friends. He was well known on Lancashire platforms as an earnest and powerful speaker, argumentative and incisive, and with a gift of humour; he won a wide personal popularity.

"No notice of Mr. Whitehead would be complete without a reference to his eminently happy social relations with his brother ministers in the Province of Lancashire and Cheshire throughout his ministry at Ainsworth. The most genial of hosts in the Ainsworth Parsonage, he

welcomed to it in his turn his brethren, sometimes styled the "twelve Apostles," for the monthly dinner, which for years has done so much to unite them in brotherly sympathy and affection; and at these fraternal gatherings he was always one of the gayest and most kindly, while his bright humour played upon every topic that arose. Much was he beloved, and greatly missed when he left the happy circle. What names it contained of those now no more! Dr. Beard, Mr. Gaskell, Mr. Wells, Mr. Elford Poynting, Mr. Charles Beard, Mr. Colston, Mr. Cropper! And now his own name is added to the list. Few added more than he to the spirit of good-fellowship that in the same circle still inspires the survivors of that noble band of Christian workers of which he was one."

In 1870 Mr. Whitehead succeeded the Rev. R. B. Aspland as minister of the new Gravel Pit Chapel, Hackney. There he laboured for twenty-one years, until failing health, caused in the first instance, it was thought, by a severe fall, compelled his retirement. In London he threw himself heartily into the work of the denomination. He was, until his powers began to fail, on the Committee of the B. and F.U.A., and of the London District U.S., and of the Domestic Mission (where he had worked as a student), a trustee of Dr. Williams' Library, and a member of the Presbyterian Board. He also took an active part in local affairs, being for many years a member of the Hackney Board of Works, a manager under the School Board, and chairman of the local Charity Organisation Society. An ardent Liberal, he was always to the front in political matters, and had a large share in the work which led to the return of such men as Sir Chas. Reed, Henry Fawcett, John Holms and Professor Stuart for the old borough of Hackney, while when the present Lord Chief Justice came to South Hackney, he acted as his organising secretary.

Literary work was not his bent, but he published a series of lectures on the history of the Hackney Congregation, and was co-editor with Messrs. Russell and Basil Martineau of the musical edition of "Hymns of Praise and Prayer." The strength of his preaching lay in its directness, its clearness, and its manly simplicity. There were no embellishments, but he spoke straight to the people, never reading a sermon, though his discourses, even to the language he used, were most carefully prepared.

A friend who was long a member of his congregation writes of this:—

"His strong commonsense and practical wisdom made him far more helpful than many to the ordinary Londoner fighting his way through the difficulties and temptations which meet every one of us in the daily walk. He did not preach over our heads, but seemed so often to speak to our own particular need at the moment."

He took great delight in the musical portion of the service and especially in the congregational character of it, and wrote many hymn tunes, some of which are familiar in most of our churches.

Helpful as a preacher, he was an ideal pastor and friend among his people. The young especially were drawn to him, and have grown up with the happiest and most grateful memories of what they received from him.

The trial of his latter years in the

home at Walthamstow, to which he retired, was borne with unflinching patience and cheerfulness, and with the calmest and most unshaken trust in the Divine Goodness and in the prospect of unbroken and progressive spiritual life, beyond the shadows of death. The last earthly memory of him is of painless falling asleep and perfect peace.

The funeral took place on Wednesday, October 26, at the burial ground of the Hackney chapel. The service was conducted by the Rev. W. Copeland Bowie, who delivered the following address, which may fitly conclude our memorial notice:—

This church has been of late the scene of many sad farewells and leave-takings; and to-day we are met to pay our simple tribute of reverent affection and respect to the memory of one who ministered within these walls for twenty-one years. It was in 1870 that Mr. Whitehead left his native village of Ainsworth, on the moors of Lancashire, where his father and grandfather had preceded him in the sacred office of pastor and preacher, and where he himself knew and was beloved by every man, woman, and child in the place, to plunge himself into the engrossing, stirring life of the metropolis. He came to this church as the successor to a long line of distinguished men; and when he was in the full vigour of his mental and physical powers, his clear, direct, simple discourses proved inspiring and helpful to his hearers. One who knew him well, and who regularly attended his services, told me yesterday that the recollection of those bright happy days quickened within him feelings of gratitude and love. Mr. Whitehead's strong common-sense, his cheery presence, his never-failing hopefulness made him a trusted and valued friend. His genial, social qualities, his love of music, and his playfulness endeared him to young people everywhere. Right up to the end his love of little children never deserted him, and in his short walks about Walthamstow there were many greetings from those unerring judges of kind-hearted men. It is nearly twenty years since I first found my way to his house, and the warm welcome he extended to me, then a stranger in London, has remained a pleasant memory ever since.

While health and strength were with him he took a share in our Unitarian societies and work, and his interest in the local government and philanthropies of Hackney was keen and sustained. He was an ardent Liberal of the earnest, thoughtful type, and there was always a certain Lancashire shrewdness in his judgments of men and of measures.

In his own home circle he was beloved. His children know not how to express what he was to them, especially in his days of sunny strength and gladness. A married life of thirty-seven years has come to an end, and our hearts go out in silent sympathy to her who is left alone. The husband and father has gone to his rest where no harm can befall him. His faith in immortality was always strong and unflinching, and he is now safe in the Father's keeping. To those who knew him in his days of strength, the last few years of his life were sad to behold, and though it is ever hard to part with those whom we love, heaven was not unkind in calling him away from a life of increasing weakness and bewilderment. After seven

years of suffering and trouble, borne without murmuring, watched over by a patience and care that never wearied, the end came mercifully and painlessly.

"There shall never be one lost good:
What was shall live as before,
On the earth the broken arcs:
In the heaven the perfect round."

THE CHILDREN'S COLUMN.

"And the chief captain answered to Paul, 'With a great sum obtained I this freedom.' And Paul said, 'But I was free born.'"—Acts xxii. 28.

As we go along the streets of our English towns we see numbers of churches and chapels—Catholic churches, Church of England churches, chapels of Baptists, Wesleyans, Congregationalists, Presbyterians, and others. All these are called Christian churches, because in different ways they look up to Jesus and love him and wish to follow him; and everybody may go to any of these churches or chapels without hindrance. There is little trouble now amongst the bands of people who go to these different churches. But what should we English people *now* say if the Queen were to order all the people who went to any churches except the Church of England to be put in prison, and then brought out for trial as to what they believed; and then if they could not say that they believed all that the Church of England taught, what should we think if they were publicly whipped with a crowd looking on, in one of our town squares or markets; and if they would not change their belief, in obedience to the flogging, what should we think if a great pile of wood and tar-barrels were made, like a bonfire, in the market-place, and if the man who refused to change his belief were tied to a stake in the middle of the pile, the fire lighted, and the poor man burnt to death for his religion? Should we stand by and look on, afraid to do anything? Should we not do *anything* to save him, rather than see such a dreadful thing happen?

Such cruel things cannot be done in England in these days, because England is now a country where there is freedom, and where persecutions of that kind would not be tolerated. We have a good Queen who loves her people, and loves them to have freedom to believe what they think truest and best, and does not wish them to be made ashamed or afraid to confess their belief. But these things *were* done in England not so very long ago. Between 400 and 500 years ago numbers of English men and women and lads and girls died for their religion. I wonder if we could do so now? Which of you could defy the fire and torture and keep brave and true? Which of you could stand firm while the fire burnt you and slowly killed you, because you were true to your faith and your God? How easily, when anyone only *blames* us, do we give in and say something cowardly; we put off upon others even *small* blame cast on us, instead of bravely bearing it ourselves. Could we bear *greater* persecutions better? Could we do this—bear to die in agony rather than be *false*?

An old widow woman, more than eighty years old, went bravely to be burnt for religion 400 years ago (in 1494), and died defying her persecutors who could not touch *her soul* with their fires, and

"crying to God to take her soul into His holy hands."

In 1506 a man was burnt at Amersham, in Buckinghamshire, his little daughter being forced to set fire to the faggots with her own hands.

A man was burnt at Salisbury, and his wife and seven children were set before him, to try and break down his courage; but seeing them only made him braver and more faithful, and he died in their sight.

We sit here and read of these things now, in our peace and comfort, and say quietly, "He died in their sight." But think what those words contain. Put yourselves there in the market-place before the lighted faggots upon which stood a man, and fancy what you would feel if that man were your father. Think of your father burnt to death before your eyes, not because he was wicked, but because he was too good to be false; and you powerless to save him. "Save him," do we say? Is not that man "safe"? Safer than any of us with our strongest love could make him? Think of his brave soul, not to be daunted by the pain of his poor body: could we not *envy* one so strong in soul—so clearly in the hands of God, though to others he seemed so deserted? Even the poor wife and children, in the midst of their agony, would feel a sort of triumph; and as his spirit passed into heaven, it would seem as if they went a little way with him, and shared the blessedness which followed his faithfulness unto death.

Many other such stories you can read in our English history. All these people we may say *suffered for us*; through their sufferings freedom has been won for us, and we are saved by their death and their afflictions from having to suffer the same; for by their courage and faithfulness men were slowly taught to see that by killing their bodies they could not kill their religion or their faithfulness; their example only inspired others again and again to be as faithful and strong, and the religion which they wished to put an end to only grew the stronger and firmer for persecution.

In later and less cruel times in England many people who did not agree with the religion usually taught used to meet for their services in private houses, or out of doors, keeping a watch lest messengers should be sent to break up their meetings, and, perhaps, put their preachers and leaders in prison. Some little chapels were built, hidden away out of sight, lest the congregation should be discovered and scattered and punished. How different from our own times, when we can all go without fear into whatever church or chapel we like, and worship in our own way in safety! The steadfastness of our forefathers has won us this freedom, and how much we ought to value what they bought so dearly for us!

In all our schools we now have plenty of Bibles and Testaments, and many of you have Bibles of your own which you can read for yourselves: but do you know that there were no English Bibles till the year 1500? The Bible was in Latin, and only learned people could read it, and the people only knew as much about it as the priests and clergy chose to teach them. But some learned people begun to long for everyone to be able to read the Bible for himself, and one reformer, Erasmus, said: "I long for the day when the husbandman shall sing portions of it to himself as he

follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away with their stories the weariness of his journey."

There was a man named William Tyndale, who was very anxious that the common people should be taught what he considered to be the plain truth about Jesus Christ, and learn the story of his life direct from the Bible, and he was very much persecuted for this by the Catholics; and one priest said to him in anger that it would be "better to be without God's law than without the Pope's," to which Tyndale answered: "I defy the Pope and all his laws; and if God spare my life, ere many years I will cause the boy that driveth the plough to know more of the Scriptures than do all of you." After that Tyndale gave his life to the work of translating the Bible into English. He had to go to Germany to have it printed, and after a great deal of pains and trouble and much opposition Tyndale's Bible was brought out in English; but the English Bishops were angry, and did not like it to be sold or spread about in the country; and Tyndale was obliged to stay in Antwerp, where he had gone to be safe from their anger and enmity, and where he lived a good, quiet life, teaching and reading on Sundays to others who were taking refuge from persecutions like himself. But the Bishops paid men to watch Tyndale, and if possible to take him prisoner; and one day a man, who had been sent by Bishop Gardiner, of Winchester, to catch him if possible, managed to entice him out of the city, where he was pounced upon and put in prison. For eighteen months Tyndale was in prison near Brussels; and then the Emperor Charles V. condemned him to die; and in 1536 he was put to death—first strangled and then burnt, his last cry being, "Lord, open the eyes of the King of England!"

See how Tyndale bought for us with his life the freedom to read for ourselves all that is in the Bible. "With a great sum obtained he this freedom; but we were free born." GERTRUDE MARTINEAU.

A DAY IN OCTOBER.

A BEAUTY springtime never knew
Haunts all the quiet ways,
And sweeter shines the landscape through
Its veil of autumn haze.

The blessing of the early rain
And all the summer's shine
Are garnered in the golden grain
And purple of the vine.

What though the groves are silent all,
No bird within them sings,
Nor on the quiet meadows fall
Shadow from sunlit wings:

Yet is their summer music part
Of the still atmosphere—
So Nature keeps by subtle art
To sight what pleased the ear.

And all my separate senses seem
To be but passive keys,
Whereon she plays her world-old theme
To wondrous harmonies.

I face the hills, the streams, the wood,
And feel with all akin;
I ope my heart,—their fortitude
And peace and joy flow in.

Like him of old on Horeb's mount
I take again my way,
New-strengthened from the healing fount
Of this October day.

—F. L. HOSMER.

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LONDON, OCTOBER 29, 1898.

ALL SAINTS' DAY.

THE festival of All Saints has been kept for centuries throughout Christendom on the first day of November—the festival of the great multitude, which no man could number, of all nations and kindred, those who have suffered and have gained the victory, the faithful and humble souls of every generation, whose names for the most part are not blazoned on the rolls of history, but who none the less have their own place in the household of God. It is good that we should remember and give thanks for them, and that there should be one day in the year devoted to their special remembrance. In the ecclesiastical calendar of saints there may appear some names of doubtful character, but this festival has the peculiar virtue that none who are worthy are forgotten, and none others are included, while to our reverence and gratitude it is given to hold in special remembrance in that great company those who in a special sense are *our own* among the saints.

The Gospel for the day, both in the Roman and the Anglican Communion, is the Beatitudes, and what could be more fitting for such a commemoration than those gracious words of the great Chief of faithful souls, declaring the blessedness of the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, of them that have endured sorrow and persecution, and them that hunger after righteousness? We gather up the thought of all these of many generations, and in the vision of faith picture them in the purer light of the new day, in the joy of that loftier service into which they have entered. As the voice of a great

multitude, and as the voice of many waters, we hear their song of praise, and in the great harmony, which is not idle, but is the swelling tide of exultant life and pure unselfish love, by the grace of God we distinguish voices, the tones of which are familiar to our hearts. They who are the life of our life may be taken from our sight, but not beyond the reach of undying love, and they bid us lift up our hearts with brave and patient faith, and rejoice in that communion of living souls, which is the pledge to us of victory in the life which knows no death.

The festival of All Saints has a special value for the lonely heretic, and for all who suffer in any way from the tyranny and exclusiveness of dogmatic Churches or conventional society. The fearless seeker after truth may be held in abhorrence by his neighbours of the orthodox fold; he may have to stand alone, misunderstood, distrusted, and disliked; but he knows that it is truth for which he stands, however small or great the measure of his present attainment, and therein he has given himself into the hand of God, to be led in His way. Then he may look up undaunted, for he is no longer alone. The Eternal is his refuge, and when he remembers who in every generation have been the humble seekers of the truth, a multitude of hearts beat in sympathy with his own, the joy of their attainment quickens a new pulse of eagerness in him; he has a new companionship with all who have striven and aspired.

So also with the labourers for any unpopular cause, the reformers of evil custom, the pleaders for a loftier standard of life, the enemies of oppression and overbearing abuses. The servants of the kingdom may be discouraged and seem deserted on the field, the forces of evil pressing on them, loud and shameless in their taunts. But there is nothing that can really overcome the man who has a firm hold upon righteousness, who has given up all self-interest in his loyal service, and therein finds the strength of the Eternal. He may grow weary on the field, but he never turns to fly. Even if his life must be given in the battle, that is only the supreme witness to the cause to which he has been all the time devoted. And while he is yet in the thick of the fight he may have the solace and encouragement of other loyal souls, and become aware of the great cloud of witnesses. Whatever the world may say to his ideal and his faithful efforts he has not only the witness of God in his heart, but the knowledge that, in spite of the scoffing multitude, he belongs after all to the greater company of the faithful, and must rejoice even though he seem to hold a solitary outpost on the field.

It is well for us, who in our special post of duty belong to a body which is neither numerous nor popular, to bear

this festival in mind, and to carry the spirit of it with us throughout the year. As we are gathered into that communion and are refreshed and strengthened by that great fellowship of living souls, we gain not only a new steadfastness of loyalty to truth and persevering effort in, perhaps, ill-requited service, but a larger measure of the charity which thinketh no evil, and hopeth all things. Among the great Churches of the land we have, for the most part, to stand alone. But their barriers cannot shut us out from the household of God, nor prevent our charity to them too.

No anathema of dogmatic theologians can disturb the peace of the heavenly fellowship, in which all faithful and humble souls have their place; and in the spirit of that purer life we may have the secret happiness of union in the deeper things of the spirit even with those who deny to us the right of fellowship, and yet are engaged with us in the same high service. The whole glory of the heavens is poured out upon the humblest and most solitary labourer, and for him, as for the greatest of the saints, there is the blessedness of the unstinted charity of God.

UNTO HIM ALL LIVE.

O LORD OF LIFE, where'er they be,
Safe in Thine own eternity,
Our dead are living unto Thee.

All souls are Thine, and, here or there,
They rest within Thy sheltering care;
One providence alike they share.

Thy word is true, Thy ways are just;
Above the requiem "dust to dust"
Shall rise our psalm of grateful trust.

O happy they in God who rest,
No more by fear and doubt oppressed;
Living or dying they are blest.

Alleluia!

F. L. HOSMER.

"BRING AN OFFERING."

Do we not often forget when we come into the sanctuary that there is a call upon us to contribute something of ourselves? When we enter a place of worship, is it not often with the one idea that our part is to receive and not to give? We come perhaps to listen and simply to listen, to be a spectator, a watcher, to be a single unit of an audience, which is a different thing from a member of the corporate body which makes a Christian congregation. We are passive, we come expecting to be acted upon by somebody else, bringing as it were a blank sheet of paper which we present to be filled up by those who perform the service. We are not aware that we have to contribute anything. We come, perhaps, expecting the service to do us good, and it is a proper expectation. Sometimes, however, we make the complaint against such a service or such a church that we have come away from it without feeling any better for it. It seldom occurs to us to suppose that the fault of that or of any part of it can lie anywhere but in the service or in the church. But what if we went expecting to receive and only to receive? What if

we entered the sanctuary spiritually empty-handed? No wonder that we came empty away.

The man who has been denied any ear for music and therefore has no appreciation of it does not expect to find pleasure or profit if he goes to the opera. He cannot give anything of himself to it. He can find nothing in common between the music and himself. When he comes away he does not complain of it that it has not made him feel better; he recognises that as he could not give anything, could not offer anything out of himself, from himself, he could not receive anything.

Two persons read the same book. The one finds it of absorbing interest and returns to it again and again, the other considers it tedious and of no account. Why this difference? Why has the first got so much out of the book while the second has got nothing at all? Because the first gave something of himself to it, brought to the book a sympathy and affinity with the writer's mind, and was thus prepared to receive. The second brought no such prepared mind; he expected the book to do everything, "to give everything," and so he brought nothing away.

It is not otherwise with the matter of worship. We must bring the ready mind, prepared by sympathy with the main idea and purpose of worship, by desire for that which is its essence, as it is its sole excuse, adoration, and communion. We are not to come expecting to receive from public worship what it cannot give, what it has no right to give, and is untrue to itself if it tries to give. We are not to come in search of diversion, intellectual or æsthetic, in search of something that will flatter our tastes. We are not to come expecting to be entertained. We must come seeking what worship can give and ought to give. If we come prepared in spirit, with real humility at heart, with real desire to have the inward life quickened by communion with the Holy Spirit, if we come thus prepared and the worship ignores our state and makes no response to our spirit, then we have a right to complain against the church or service that we have come away without feeling any the better for it.

"The hungry sheep look up and are not fed." If the sheep indeed are hungry and for that food which it is the shepherd's business to provide, and they are not fed, then heavy is the blame that must fall upon the shepherds. But ere any of us apply this figure to our own case, ere we venture to say of our position towards the churches that we look up hungrily in their direction and we are not fed, let us be quite sure that we are hungry. And if hungry, that our hunger is for the food which churches are instituted to give. It may be that we are hungering for something else, something which has no resemblance to the bread of life.

Bring an offering when you come. Let that offering be nothing less than yourself, your undivided self. Bring simplicity of mind, simplicity of intention. Bring the humble, lowly, penitent, and obedient heart. Bring a spirit conscious of its unworthiness, but redeemed from that unworthiness by eagerness to wash it away. Bring hunger for the living bread that cometh down from heaven, and thirst for the living water. Bring a plentiful human sympathy that takes you

out of yourself, makes you forget your separate existence, and sets your heart beating in time with the hearts around you, makes you one with the common cravings and aspirations, the common hopes and ardours that in the hour of public worship ascend like incense to the common Father of us all. Bring such an offering when you come into His courts, and if this be the character of the offering you bring, there will be few Christian services so poor and crude and destitute of light that you need go empty away.

A. B.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held on Tuesday afternoon, October 26, at Essex Hall, and there were present the Rev. Brooke Herford, D.D. (President), in the chair, Rev. F. Allen, Rev. E. S. Anthony, M.A., Rev. G. Carter, Mr. H. Chatfield Clarke, Mr. P. W. Clayden, Rev. V. D. Davis, B.A., Mr. J. Harrison, Miss E. M. Lawrence, Mr. I. S. Lister, Mr. Henry Lupton, Miss Mary Martineau, Mr. David Martineau, Mr. H. J. Morton, Mr. F. Nettlefold, Mr. O. Nettlefold, Mr. C. F. Pearson, Mr. J. T. Preston, Miss Preston, Mr. Frank Preston, Miss Pritchard, Mr. Ion Pritchard, Rev. H. Rawlings, M.A., Miss E. Sharpe, Miss J. D. Smith, Mr. J. Sudbery, Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler, Miss Teschemacher, Mr. R. W. Wright, and the Secretary.

Letters of apology and regret for absence had been received from Miss Bartram, the Revs. F. K. Freeston, J. Harwood, G. Heaviside, and W. Lloyd, Sir Philip Manfield, Messrs. G. L. Bristow, G. Callow, Richard Eve, Charles Harding, T. Grosvenor Lee, J. S. Mathers, and C. E. Pincock.

The minutes of the Council meeting of April 26 having been read and confirmed, Mr. H. J. MORTON welcomed the new President on his first public appearance in office, and spoke of the great services rendered by Dr. Herford to their body, and especially to that Association since his return from America.

MR. S. S. TAYLER having added some words of cordial welcome, the PRESIDENT responded, and then called upon the Secretary, who announced the election of the new Council (a list of which was printed in the Annual Report) and read the Report of the Executive Committee, as follows:—

REPORT.

(1.) *Appointment of Sub-Committees with their Chairmen.*—Immediately after the Annual Meeting the Executive Committee appointed eight Sub-Committees, which meet from time to time and make recommendations and report to the full Committee. Each of these Sub-Committees elects its own Chairman, and the following are the appointments for 1898-99:—Finance Committee, Mr. Percy Preston; Scottish Committee, Mr. Charles Fenton; Book and Tract Committee, the Rev. W. G. Tarrant, B.A.; Mission Committee, the Rev. James Harwood, B.A.; Indian Committee, Mr. Ion Pritchard; Civil Rights Committee, Mr. W. Blake Odgers, Q.C.; General Purposes Committee, Mr. Howard Chatfield Clarke; Special Services Committee, Mr. J. F. Schwann, J.P. It is important that congregations applying for grants and desirous of obtaining a speedy answer to their requests, should take care to forward their communications not later than the last day of the month so that they may be considered by the Sub-

Committees, which meet on the first Tuesday or Wednesday of each month. Letters which only reach the office a day or two before the Executive Committee have frequently to be sent to some Sub-Committee for detailed inquiry, and this means delay of more than a month.

(2.) *Finance.*—The following is a brief statement of the chief items of receipts and expenditure from January 1 to September 30, 1898:—Receipts: Subscriptions, £1,506; donations, £413; collections, £87; dividends and interest, £714; book department, £903; legacies: Mr. James Heywood, £1,000; Mrs. Jeffrey, Bath, £20. Expenditure: Grants, £1,906; maintenance, £166; anniversary expenses, £59; book department (exclusive of salaries), £628; salaries, £480; investments, £1,140. As briefly reported at the Annual Meeting, the late Mr. Charles Cochrane, whose interest in the Association was always exceedingly strong, and his support generous and continuous, bequeathed a legacy of upwards of £3,000 to the funds of the Association. There are various conditions which his Executors have to observe which may prevent them from paying the legacy for some years. The Council will also be gratified to learn that Mr. H. J. Morton, of Scarborough, has forwarded, through the President, a donation of £200 to the Funds of the Association; and a lady who desires to remain anonymous has forwarded, through Mr. John Dendy, of Manchester, a donation of £100.

(3.) *Publications.*—Since the last meeting of the Council the following books and tracts have been published:—"Selections from the Rationalist's Kempis," by the late Rev. J. Blanco White, with a brief Memoir of the Author, by the Rev. James Harwood. A new series of tracts, entitled "Sermons for the Times," has been issued, No. 1 being "Religion and the Service of Truth" and "The Church and the Churches," two sermons by the Rev. L. de Beaumont Klein. No. 2 of the series, "Faith and Life," by Professor W. H. Hudson, of Stanford University, U.S.A., is now at the printer's and will be issued shortly. A brief tract "There is no Death," by the Rev. C. A. Hoddinott, has been added to the "Unitarian Leaflet" Series. Several "Tracts for the Times" and Leaflets have been reprinted in order to supply the demands of Postal Mission and other correspondents. The Committee have issued a circular to ministers and secretaries of congregations calling attention to the new and cheap edition of "God and the Soul," by the Rev. R. A. Armstrong, and they trust that copies of this admirable and helpful book will find their way into the hands of the members of all the churches throughout the country. Arrangements are in progress for issuing the "Essex Hall Year Book" and the "Pocket Almanac" for 1899. The Special Fund for the circulation of copies of the Revised Bible has had several additions, and copies of the Bible, including the Revised Apocrypha, have recently been added to the list of books kept at Essex Hall; and those ministers who find the type of the pulpit copy formerly supplied too small, will be interested to learn that a large type Folio Edition can now be procured at Essex Hall for two guineas, or with the Apocrypha, £2 10s. The Committee have purchased a number of copies of the Rev. R. A. Armstrong's "Faith and Doubt in the Century's Poets," believing as they do that the work deserves a wide circulation. Copies of the new and cheap edition of the Rev. W. J. Gannett's "Year of Miracle" have recently been purchased in the hope of securing for the book a wide circulation. A new catalogue of books of Liberal Religion and Theology has just been prepared on the suggestion of the President, and will be issued to members of the Association and others in the course of a few days. Grants of 236 books and 31,280 tracts, to the value of £113 2s. 8d., have been made to congregations, ministers, Postal Missions, and private inquirers for the six months ending September 30. The Council will be interested to learn that an experiment is being tried by the Liverpool Booksellers Company to give prominence to the publications of the British and Foreign Unitarian

Association and the Sunday School Association. The Committee trust that the experiment will prove successful and that it may encourage the friends of liberal religious thought in other large cities to adopt similar experiments.

(4.) *Mission Work.*—The Committee have had a great many applications before them for assistance, and they have resolved to continue the grants at the same rate as heretofore till the end of the current year at the following places:—Ashton-under-Lyne, Clydach Vale and Pentre, Congleton, Ilkeston, Leicester, Free Christian Church, and Small Heath, Birmingham. Grants have been voted to the following churches—in some cases special conditions being imposed in respect to the payments to be made to the ministers, and the contributions to be made by the congregation in aid of their general expenses:—Chelmsford, £15; Colyton, £10; Darlington, £75; Devonport, £20; Forest Gate, £60; Huddersfield, £20; King's Lynn, £30; Southampton, £100; Weymouth, £50. Grants in aid of Special Services have been voted to the following places:—Aberystwyth, £10; Loughborough, £5; Macclesfield, £5; Rhydydd, £5; Welsh Services, London, £3. A grant of £25, with a promise of the last £25, has been voted to Pendleton towards the redemption of the mortgage of £800 on the buildings, and £10 towards erecting a small class-room as an addition to the Iron Church at Walthamstow. A special grant of £10 has also been voted towards procuring special preachers to help the Unitarian Movement now being carried on by Mr. A. J. Taylor and Mr. Lovell at Hobart Town, Tasmania. The Rev. G. St. Clair is delivering the second half of his course of Special Lectures in South Wales and the West of England. The Committee regret that the Rev. John Harrison, the District Missionary employed by the Midland Union, towards whose support the B. and F.U.A. have made a grant of £100 a year, has been compelled through ill-health to resign his appointment. In respect to a request from Auckland, New Zealand, inviting the Association to send out a Unitarian minister, inquiries are being made respecting the real condition and prospects of the movement, and the Rev. R. H. Lambley, of Melbourne, has been asked to visit Auckland to confer with the people there and to report his impressions and suggestions to the B. and F.U.A. The grant in aid of the Hungarian Student has been renewed, and the Committee are glad to welcome Mr. Martin Simonfi, who is strongly recommended by Bishop Ferencz, to England. Mr. Simonfi is now pursuing his studies at Manchester College, Oxford.

(5.) *McQuaker Trust.*—There is very little that is new to report in connection with the McQuaker Trust since the last meeting of the Council. Arrangements are now in progress for the delivery of a series of lectures expository of Unitarian Christianity, by the Revs. A. C. Henderson, A. E. Parry, and A. Webster. A grant has also been voted towards a series of special Sunday services to the congregations at Dundee and Paisley. Mr. Ion Pritchard, the ex-Chairman of the Scottish Committee, visited Kirkealdy and reported that the new building was nearing completion, and that it was a well-situated and substantial structure. The McQuaker Trustees have paid the first instalment of £250 of the £500 promised in aid of the new church. The congregation at Dundee are also anxious to improve their buildings. The congregation at Aberdeen have not yet disposed of their present site and building, but they hope in the course of a few months to make some progress with the negotiations for procuring a new site. The secretary had an interview with Mr. Webster at Aberdeen on the question of the new church, and also conferred with the Committee at Dundee, and visited Kirkealdy.

(6.) *Work in India.*—The Rev. S. Fletcher Williams, the representative of the Association in India, sailed for Bombay on September 29, intending to proceed to Madras, where he will remain for some little time before proceeding to Calcutta, which will be his chief centre of work in India during his three years' stay. The members of various Brahmo Somajes have already extended to Mr.

Williams a cordial welcome. Mr. Williams will visit the Khasi Hills Mission Stations, where there are several questions requiring his attention, during the hot season. The Committee are glad to report that Mr. Bipinchandra Pal and Mr. Hemchandra Sarkar, M.A., the two Indian students recommended by the Joint Committee at Calcutta, are now at Manchester College, Oxford, pursuing their studies. Mr. Promotho loll Sen has spent the last few months visiting churches in different parts of England, Scotland, and Wales, and his services have been very much appreciated. These visits will have made him familiar with the actual life and work of Unitarians, and will no doubt be of great service to him in his own work in India. It was thought best to suggest to Mr. Ahmed Shah, the student recommended by Mr. Akbar Masih, that he should return to his own country, this he accordingly did, his passage money having been provided by the Association and from private sources. Grants of books and tracts to the value of £49 3s. 10d. have been made to a considerable number of correspondents since the last meeting of the Council.

(7.) *Special Services Fund.*—Arrangements have been made by the Special Services Committee for the Rev. Stopford A. Brooke to preach at the following places on the dates named:—

October 9, Bermondsey; October 16, Birkenhead; October 17, Preston; October 23, Croydon; November 6, Plymouth; November 7, Torquay; November 13, Kidderminster; November 20, Sheffield; December 4, Manchester, Gorton; December 5, Moss Side; December 11, Dukinfield; December 12, Stalybridge; December 25, Hampstead. Early in 1899 Mr. Stopford A. Brooke will preach at Cardiff, Pontypridd, Portsmouth, Todmorden, Birmingham, Coventry, Northampton, Bristol, Stourbridge, Huddersfield, Scarborough, Middlesbrough, Bournemouth, and Brixton, London. A great many applications from congregations desirous of hearing Mr. Stopford A. Brooke had to be declined, but the Committee hope next autumn to arrange for a further series of services.

(8.) *Deputations: Meetings at Bolton.*—The Association was represented at the annual meetings of the Yorkshire Union at Leeds on June 15 by the Rev. W. G. Tarrant, B.A.; the Eastern Union, on June 27, at Norwich, by Mr. T. Grosvenor Lee; the Southern Association, July 27, at Bournemouth, by Mr. Howard Chatfield Clarke and the Rev. James Harwood, B.A.; the Provincial Assembly, on October 4, at Dover, by the Secretary of the Association; the North Midland Association, at Leicester, by the Rev. V. D. Davis, B.A. The ministers and congregations at Bolton have kindly invited the Association to hold its autumnal meetings in their town this year. The preliminary arrangements so far made are as follows:—Wednesday afternoon, November 23, religious service in Bank-street Chapel, followed by tea in the Bank-street School and a public meeting in the evening. On Thursday morning, November 24, there will be a Conference and discussion at Unity Church, followed by luncheon in Unity Schools. The Association will be represented, among others, by the president, Dr. Brooke Herford; the treasurer, Mr. Oswald Nettlefold; the secretary, the Rev. W. Copeland Bowie; Lady O'Hagan, Sir John Brunner, Bart., M.P., Sir Philip Manfield, the Rev. W. G. Tarrant, B.A., and by ministers and laymen of the district.

(9.) *Association Sunday, 1898.*—A circular letter has been issued to congregations, signed by the President, the Treasurer, and the Secretary, inviting them to hold, if possible, a collection on behalf of the funds of the Association on November 20, 1898. The terms of the circular are as follows:—

"On behalf of the Executive Committee we beg to ask your church kindly to join in the general collection for the Association, arranged to be held this year on Sunday, November 20. It is no narrow or sectarian work which you are asked to help. The Association was formed in 1825, and from the beginning its work has been done always in the broadest spirit, without any attempt to control the faith

or action of the various Free Churches which helped its establishment. It has acted all along as a bond of union and co-operation between the Unitarian and other Free Christian Churches of England, and those of America and Transylvania, besides helping the movements of liberal religion in many parts of the world. It assists weak churches, helps in the founding of new ones, and in the maintenance of missionary ministers in various districts. The whole income from subscriptions and collections is expended in this way. It prints and circulates an immense variety of liberal religious literature, and grants of books and tracts are widely distributed. Central offices and book-rooms are maintained at Essex Hall, open daily for business and inquiries. And certainly not the least useful of its present work is enabling the Rev. Stopford A. Brooke to be heard throughout the kingdom. To do all this needs continually increasing support. But subscribers pass away, and we cannot always be making special appeals. This yearly simultaneous collection forms a valuable supplementary fund, and has kept growing in favour, the amount thus raised last year having been the largest in the fifteen years since it was inaugurated. We therefore earnestly ask you to join in the collections of this year. If November 20 should be inconvenient, we should be glad if you would give us a collection on some other date, if possible before the end of December, so as to be included in the present year."

Already a considerable number of congregations have signified their intention of holding a collection, and the Committee trust that many others will be able to join in this effort not only to increase the funds of the Association, but to make its aims and work better known among the various congregations throughout the country.

(10.) *Deceased Members of the Council.*—The Committee regret to report the death of three valued and honoured members of the Council since the date of the last meeting. Mr. Charles Cochrane was a munificent supporter of the Association and its work. Mr. William Tate was ever ready to render help whenever it was needed in connection with our churches, and Mr. Charles Hind was a steadfast supporter, not only of his own church, but of the Unitarian cause generally. The Committee have already forwarded letters of appreciation and sympathy to the relatives of the deceased.

The Rev. H. RAWLINGS asked whether the Association had countenanced or helped in any way the movement started at Oxford by the Rev. Vernon Herford.

The President, in reply, said that the movement had not formally come before the Committee, but he thought it right to say, as one of those most deeply interested in any movement by which the churches might be strengthened or increased, that he had no confidence in that particular effort. While he had deep sympathy with Mr. Vernon Herford's spirit, and the desire he had expressed for the strengthening of the weak and the re-opening of closed churches, by the fostering of a very simple and self-denying ministry, he must respectfully say that he believed Mr. Herford was entirely wrong in his estimate of how that work was to be done, and the first steps taken promised to be simply calamitous. It was calamitous that such work should be taken up by any single man without co-operation or support from those who were helpers of all good work among them. There were no three of their recognised leaders, whose judgment carried weight, who would countenance Mr. Herford's undertaking. It was not right that he should have taken that entirely independent stand, while begging very widely up and down the country, and with an earnest importunity, which it was difficult

to resist, for help. The personal canvass in which Mr. Herford was now engaged he regarded as objectionable, and he should have spoken out earlier if his own congregation at Hamptead had not been chosen for the first hunting-ground of the canvass. To show the unreliability of the movement, not quite three months ago Mr. Herford had written to him to say that he had given up the "community" idea, and asking him for help in continuing the Mission at Oxford simply as an ordinary congregation. He had replied urging him to give up the Oxford movement altogether, since he had given up the brotherhood, which was its only *raison d'être*, and that he could not give even the smallest amount to help in its maintenance. As matters had gone so far, and Mr. Herford was now spending the greater part of his time in a canvass of the whole country, as for some recognised public object, he had felt it right to make that public statement.

The Rev. V. D. DAVIS said that when recently at Oxford Mr. Vernon Herford had informed him that he had made a mistake in giving up the monastic rule in his community, and that he had adopted it again. There was, however, at present no other member of his order.

Miss EMILY SHARPE expressed a hope that the number of meetings of the Council would not be diminished but rather increased, and that interest in their work, for which there was great need, would be maintained.

The PRESIDENT said that if members of the Council by a full attendance showed their appreciation of the value of the meetings, they should be only too glad to hold them more frequently. He was glad of that opportunity of saying how cordially they recognised the earnestness which had prompted the proposal lately made by some of their friends to put into order and re-open all their closed chapels. At the same time he must point out how serious a responsibility was undertaken, for it would be necessary not merely to open the chapels, but to provide for their support. The income of the Association had recently been doubled, but if the task of maintaining those chapels was to be thrown upon the Association, their friends must see to it that the income should be quadrupled. Recent experience had shown that such re-opening of an old chapel was not always the wisest or even a practicable course. They were limited in the contributions they were able to make, but they did the best they could with the means entrusted to them for that work.

Mr. S. S. TAYLER thought that more might be done with the Council meetings if members would bring up questions for discussion, giving notice of motion beforehand.

After some further conversation, on the motion of the PRESIDENT, seconded by the Rev. H. RAWLINGS, the report was adopted.

THE TSAR'S RESCRIPT.

By leave of the PRESIDENT, and with the consent of the Council, the Rev. W. G. TARRANT moved the following resolution, notice of which had not been given:—"That in common with all friends of the comity of nations we cordially welcome the recent utterances of the Tsar of Russia in favour of an international conference for considering the limitation of military and naval armaments; and, while respectfully

commending the subject to the earnest consideration of the Government, we trust that our Unitarian brethren everywhere will, through their churches or otherwise, do all in their power to aid a movement so fraught with possibilities of good."

Mr. P. W. CLAYDEN, seconding the motion, said he felt sure it required no commendation. It was, however, most opportune that a resolution of the kind should be passed by them at the present moment when differences causing grave anxiety had arisen between themselves and their neighbour and old ally across the Channel. He believed the Tsar's rescript had astonished many besides himself; they little expected peaceful proposals from that quarter. But it had undoubtedly stimulated the feeling in favour of international comity, and he had himself seen good evidence among journalists in Paris and Lisbon, as well as in London, that an excellent and useful impression had been made. As religious men, as Christians, as men and women who believed in progress and civilisation, they welcomed everything that pointed in the direction of peace and humanity. He hoped that when the Conference met it might be under the blessed feeling that the war-scare between England and France had passed away.

In the course of a brief discussion which followed, and in which Miss MARIAN PRITCHARD, the Rev. H. RAWLINGS, the PRESIDENT, Miss TAGART, and others took part, Miss J. DURNING SMITH expressed her cordial sympathy with the resolution which would have commanded the cordial support of her late father, and of those friends of his, including Mr. John Bright, of whom she had many treasured recollections. She hoped the proposed Conference would be entered upon in a spirit of sincerity and earnestness. Unless they could be assured of the good faith of the proposal she feared but little could come of it.

Several verbal amendments having been accepted, the resolution, in the form given above, was passed unanimously.

There being no other business, the Council then separated.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"FREE CATHOLIC."

SIR,—May I say a word of comment on the above proposed title?

Under the most liberal interpretation I cannot make the two words, as they stand, mean anything more than "non-authoritative," and "non-exclusive." A Free Catholic Church, without further definition, would be simply a church which required nothing and rejected no one—that is to say, a society without either basis or condition of association. Would it be Christian? Need it be even Theistic? Why not simply Ethical? Are Freedom and Catholicity, as such, to be limited? By whose hand? The widest vision of catholicity yet recorded is that of St. Peter at Joppa, but the "great sheet" which contained all manner of four-footed, flying, and creeping things had at least

"four corners" to let it down by. But a Church which by its own description begins nowhere, and ends nowhere, and has nothing to rest upon, cannot be grasped, and therefore cannot be exhibited.

The word "catholic," as churchmen use it, is very strictly guarded and limited, or it would be unmeaning. In one creed the Church is "the holy Catholick Church," in another "one Catholick and Apostolick Church." Holiness and Apostolicity are notes of intension and extension. Without some such added qualification, "free" and "catholic" seem to me, as defining terms, to have no positive value, to be even just a little absurd.

October 20.

E. P. BARROW.

[Does Mr. Barrow attach no meaning to the word *Church*? To us it means the company of those who are united in their trust in the living God, for worship and for the nurture of the true life with Him. And our ideal of a Church is that it shall be committed wholly to Him, unbound by dogmatic limitations, *Free* to follow only truth, and to receive all the light that He may give to faithful souls; and further that it shall be non-exclusive, but frankly welcome into its fellowship all who desire to be together in trust and worship, therefore in the truest sense *Catholic*. Thus the ideal of a Free Catholic Church, or Union of Churches, is to us nothing ill-defined, but of the utmost value, as we value spiritual freedom, and we cannot understand how to anyone freed from the bondage of a dogmatic Church it can appear in the least absurd.—ED. INQ.]

AN ADVISORY COMMITTEE.

SIR,—It is, perhaps, very human, and not, therefore, very astonishing, that a body of people, just like an individual, should try to gather and exercise power. Another meeting of the London and South-Eastern Provincial Assembly will soon be coming together to put into power an Advisory Committee.

This is an attempt to set up a permanent court of inquiry with judicial functions. It starts at first very quietly simply, and apparently with very limited scope; but all history shows that such bodies are ever keen to enlarge and to strengthen their operation and to extend their influence and control.

The very assumption of power to elect a controlling body by the Assembly is an example of this attempt to creep into power. At the first start of the effort to form an Assembly it was urged that it was not to be an executive body, but rather a coming together in a spirit of sympathy and good feeling for a religious service of many Non-Subscribing Churches of various types, not committed to any special polity, and who, therefore, could not be expected to agree to any special or definite executive efforts. It was made easy for churches to join, whether their congregational coherence was like that of the so-called "rope of sand," or whether they existed under some ecclesiastical form of government other than that of simple congregational life, and had assemblies or other authoritative bodies of their own.

In an Assembly of this heterogeneous kind, there are churches who object to human authorities, and never expected to be swamped by a vote of numbers, whether two to one or ten to one. The delegates

to such an Assembly have at times winced under the difficulties which arise in free bodies in not having some definite authority who can come in and settle disputes with a high hand—these people have not suffered from the tyranny of authority, but are disposed to try it; delegates who come from churches who work under authorities are used to them and satisfied to continue to do so.

But surely the freer churches are not prepared to allow themselves to be outvoted by numbers, or to give up their individuality to others, however select and good.

Now the point is that directly the Assembly undertakes to appoint an authority for one purpose, such as selection of ministers, it will be open to elect other authorities to bring other matters under control.

It sounds very well to say that your Advisory Committee or authority is limited by a code of bye-laws; but in practice your bye-laws are but paper and ink.

A minister ought to have a character that will bear the light, and this attempt to white-wash a man by passing him through a secret committee will be just as dangerous in the future as it has proved in the past.

If you want vigorous congregational life you must not relieve congregations any more than individuals of their responsibilities by any such socialistic effort.

What is the object and work of this new ecclesiastical tribunal? We have our free colleges for training and fitting men for pulpit work and watching their characters; but this can only be a sort of back-door arrangement for letting in stragglers from other denominations whose characters are not transparent.

If a congregation chooses such a one, well it is purely their affair; but why should a body of Christian churches incur any such responsibility?

STEPHEN S. TAYLER.

AN UNSPOKEN ADDRESS.

At the recent meeting of the Provincial Assembly of London and the South-Eastern Counties at Dover, the President, Mr. G. W. Chitty, refrained on account of the lateness of the hour from delivering the address he had prepared. We have, however, been privileged to read the address, and to make from it the following notes.

Having had sorrowful experience of the defection in after life of members of families connected with our congregations, Mr. Chitty urged the great importance of definite religious training for young people, that they might grow up with a reason for their faith as Unitarians. The teaching of the Sunday-school, valuable as it was, was not sufficient, and he advocated evening continuation classes, in which, under the personal superintendence of the minister, young men and women might receive instruction not only in the history and thought of their own churches, but in those of the great religious movements of the world. Such classes might also attract others of maturer years, and be of service to inquirers. Young people, before they are sent away from home, ought to be prepared to meet the criticisms and reproaches that would be directed against them by orthodox companions, or they might suffer keenly. And, further, in the time of spiritual awakening, young people

were not infrequently led away to other bodies, for the lack of helpful sympathy and guidance which ought to have been given.

Having referred to the danger of the liberal position as having not the same definiteness and cohesion as the more orthodox, Mr. Chitty pleaded for closer union, for more humility and truer charity. The Unitarian name might cover the broadest sympathies, and gather into the union of a devout church many who otherwise would be without religious home. There must be faith and self-sacrifice in their efforts, some giving up of freedom to secure the encouragement of numbers at their services, and the contribution of gifts for choir or school, as each was able to give. The spirit that was in Longfellow's "Village Blacksmith" was what would help their religious life, his honest, hardy manhood in the spiritual atmosphere of the church, and not without the tenderness of which they need not be ashamed.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEAL.

In regard to the appeal of the Richmond Church, which will be found in our Advertising Columns, the Rev. S. Farrington desires to add the following reason for the special urgency of the case:—"Hitherto we have had very generous financial aid from the outside to enable us to pay our way—help from the B. and F.U.A., the London District Society, and the Provincial Assembly. In 1891, when our expenses were at their lowest, we received such outside assistance to the amount of £105. Our last grant was £16. We are now receiving nothing, but are thrown entirely upon our own resources. The annual interest upon our debt of £605 is just the straw that breaks the camel's back; so that we feel that our debt must now be lifted if the whole future of our church is not to be seriously imperilled."

Ashton-under-Lyne.—The first anniversary of the Unitarian Sunday-school was observed on Sunday, Oct. 23, when the Rev. W. Copeland Bowie preached in the afternoon and evening at the Mechanics' Institute. Special hymns were sung by the children. The flowers, with which the room was decorated, were afterwards taken to the children's hospital. At the afternoon service the attendance was 250; in the evening the large room of the Mechanics', which will accommodate about 500 people, was well filled. The collections realised a little over £21.

Birmingham: Hurst-street Domestic Mission.—The Sunday-school anniversary services were held on Sunday last (by the kind permission of the Lord Mayor) in the Town Hall. The separate classes of worshippers now attending the mission services—morning, afternoon, and evening—are so numerous that they cannot be accommodated at one time in the chapel, and it was with the view of enabling them all to join in one united service, that it was decided to hold the Sunday-school anniversary at the Town Hall. The gathering was a very large one, the hall being well filled with a congregation numbering upwards of 2,000 people. Mr. W. J. Clarke, who conducted the service, preached from the words "Seek ye the Lord while He may be found! call ye upon Him while He is near!" The musical part of the service, under the direction of the organist, Mr. R. A. Clarke, included Dr. Gaul's anthem, "The eyes of all wait upon Thee, O Lord." The service was a source of great gratification to all the friends and workers connected with the mission. On the previous Sunday harvest festival services were held in the chapel, which was filled in the morning by Mr. Clarke's adult class and the junior scholars, in the afternoon by the members of the P.S.A., and in the evening by the ordinary congregation. In accordance with a general request the service was repeated again on the Monday evening. In addition to the ordinary work of the institution there are four of the benevolent agencies of the city which have their headquarters at the mission, the work

being mainly carried on by its staff: The Police-Aided Association for Clothing Destitute Children, the Distressed Military Veterans' Association, the Crippled Children's Union, and the Court and Alley Open-Air Concerts Association. This last-named is a recently-formed agency having for its object the taking of good music to the doors of the dwellers in the most poverty-stricken districts of the city. The effort has been most gratefully appreciated. The behaviour at the concerts was irreproachable, the attention remarkable, while not only the houses in the courts but the courts themselves were in most cases cleaned and decorated for the concerts in a way indicating much thoughtful preparation and neighbourly co-operation.

Bradford.—On Monday evening the first meeting of the session in connection with the Chapel Lane Chapel Literary Society was held, the programme being arranged by the president, the Rev. E. Ceredig Jones, M.A., who commenced the proceedings with a lecture entitled, "John Greenleaf Whittier—an Appreciation," which was heard with great attention by the large audience. The lecturer gave a comprehensive estimate of the poet as an ethical and religious teacher. His intuitive perception of right was better than his ear for rhythmic sounds, his matter better than his form, and his heart best of all. His note was a bugle call to remind all souls that they are soldiers of God, and must be ever at their posts. Whittier's two poems, "The Eternal Goodness" and "The Minister's Daughter," were recited by Miss Annie Kiddle, and the rest of the programme consisted of a selection of sacred music. A collection was taken for the funds of the society, any surplus to be devoted to the new school building fund, which now amounts to £1,250.

Capelgroes.—A harvest thanksgiving service was held last Sunday evening, the preacher being the Rev. W. James, B.A., J.P. of Llandysul. A substantial collection was made for the B. and F.U. Association.

Chowbent.—On Saturday last a united party of the three congregations of Chowbent, Astley, and Leigh was held in the Atherton Schools (Chowbent). Tea was served in the schoolroom, at 4.30, and at 6.30 Mr. Robert Greenhalgh presided over a large meeting. Songs were given by various friends, and speeches delivered by the ministers of the chapels concerned. Rev. H. A. Dolphin (Leigh) spoke on "The common work of the three congregations." Rev. P. Holt (Astley) on "The work that each congregation can do for itself." Rev. J. J. Wright (Chowbent) on "The work which each congregation can do for the outside world." It was announced that this was to be the first of a series of such meetings to be held at the different places in order to strengthen the common life of the churches, to encourage the local life of each church, and to increase its influence on the outside world.

Coventry.—On Oct. 19 a very successful conversation was held at the Great Meeting. A musical entertainment was kindly provided by several friends, and some microscopes were also exhibited.

Longsight.—Large congregations, including many strangers, gathered in our Free Christian Church on Sunday last, Oct. 25; to hear Mr. Promotho Ioll Sen, of India. Taking for his subjects "Can Man see God?" and "The Brahmo Samaj of India," in the morning and the evening respectively, Mr. Sen made a deep impression, and contributed much to the spiritual enlightenment of all who heard him. In the afternoon Mr. Sen gave an interesting talk to the teachers and scholars in the school on "The Bibles of India" and his visit to us has been greatly appreciated by young and old alike.

London: Stoke Newington.—Anniversary services were held on Sunday last to commemorate the fifty-eighth birthday of the Sunday-school. The Rev. G. Dawes Hicks, of Unity Church, conducted the morning service, and in his address dwelt earnestly upon the teacher's task of developing the religious life in the children and of guiding them in their worship of God in spirit and in truth. The evening discourse of the Rev. Wm. Wooding, with the text "In the beginning God," told how from earliest times mankind had been seeking after God, that the mind of man had always been striving to enter into communication, as it were, with the Great Spirit pervading the universe, and that those efforts had been ever founded upon a conviction that there existed a likeness to the Spirit of God in the soul of man. The Sunday-school service, conducted by the president, Mr. F. W. Turner, was held in the afternoon, when a "record" attendance of children and their friends filled the church. The occasion was marked by the performance of the musical anniversary service composed and arranged by Miss M. E. Turner. The hymns and responses were heartily sung by the children, little ones and all joining in, and the beautiful anthem "The Lord

is my Shepherd" was well given by the school choir. This festival service only requires to be known to become a favourite in all our Sunday-schools. Miss Marian Pritchard, in the address that followed, gave a short history of the Sunday-school spoke of the pleasure there is in keeping up birthdays, and ended by saying that the best offering or birthday gift that could be brought to the school would be to show that it had been a means of influencing for good both teacher and taught.

London: Wood Green.—A very welcome addition has just been made to the resources of the congregation by the erection of a capital organ, which was "opened" at a meeting held on Wednesday night. The instrument, which has been obtained very cheaply, considering its quality and size, will cost, with necessary fittings, platform, &c., about £100. The chair was taken on Wednesday by Mr. W. Blake Odgers, Q.C., and besides his address, short speeches were given by the Revs. W. G. Tarrant, H. Woods Perris, and Mr. C. Smith. The hall was crowded, and the proceedings, which included a programme of selections on the organ, and vocal pieces by Miss Fisher, Miss Sedgfield, and Mr. Tilney, were throughout of the most gratifying and encouraging character. Letters were received from several (orthodox) ministers in the locality expressing fraternal cordiality, and sympathy with Dr. Mummery in his recent bereavement.

Manchester: Lower Mosley-street Schools.—For many years the Lower Mosley-street Schools have had a reputation of which all concerned have been and are justly proud. Through the fine characters and earnest devotion of their teachers, both day and Sunday-schools became a living power in the city. The evening classes have long been among the best known in Manchester. They are the outcome of the initial effort of Mr. George Smith, who in those days was not only master of the day-school, but also superintendent of the Sunday-school. He started the evening classes with an English grammar class, and one or two other elementary classes, carried out on democratic lines. Helped forward by voluntary teachers they soon made their mark in the city, and at once became popular. So rapidly did they grow that the curriculum had to be widened and enlarged, until it contained nearly everything needed either for a business or professional life, whether of commerce, science, art, or language. Though starting from such small beginnings, these classes now number about a thousand students. A year or two ago the Midland Railway Company bought the large triangular plot of ground, on part of which the school building stood, so that another building had to be erected elsewhere. Fortunately a good site was secured a little lower down the street, and a most convenient and commodious building has been erected, the formal opening of which took place on 15th inst. The Rev. S. A. Steinthal occupied the chair, and made a delightful speech, full of reminiscences, and appealing to the feelings of the numerous past and present scholars who were there; Mr. C. Schwan, M.P., delivered an able address on the need of more technical instruction in this country; but the most impressive words of all were probably those which were spoken by old scholars and teachers concerning the work and aims, the achievements and difficulties of the Sunday-school. Mr. George Smith, in his appeal for the maintenance of high aims and proficiency, spoke of it as being a Unitarian Sunday-school, not in the sense of teaching dogmatic religion to its scholars, but in putting character before creed, and in insisting upon the practical application of the principles of Christ's Gospel to the problems of every-day life. One has only to be present at such a meeting as this to understand and appreciate the staunch loyalty of the old scholars of Lower Mosley-street Schools. May the work there continue to grow and prosper as in times past!

Manchester: Ministry to the Poor.—On Tuesday, Oct. 18, at 2, G. Golden-street, a presentation was made by the worshippers attending on the ministry of the Rev. B. Walker to himself and Mrs. Walker of an address and a dinner service, as a token of their esteem and affection. For some weeks the contributors, who are of the very poor, had denied themselves some scanty comforts to be able to do their share, and "the widow's mite" was not lacking in providing that touching and very precious gift. Mr. Walker, in acknowledging the presentation, regretted that it was not possible to enlarge their meeting-room, which was the only one available in the district, but hoped to extend his work by holding a larger number of cottage services.

Mossley.—The chapel anniversary services were conducted on Sunday by the Rev. W. C. Hall, M.A., of Ashton, in the absence of Rev. S. A. Steinthal through indisposition. A cantata was given in the afternoon by the choir and teachers and scholars. The collections amounted to £34 9s. 6d.

Newcastle-on-Tyne.—Mr. Fred. C. Slater has resigned the position of superintendent of the Sunday-schools of the Church of the Divine Unity, after the long service of over twenty years, having for several years been superintendent of both the boys' and girls' school. Much regret is felt by the congregation. On Sunday evening the Rev. Frank Walters lectured on "The Shakespearean Drama," with appropriate reference to the fortnight's season of English classical drama inaugurated by Mr. Benson's company in Newcastle on the following evening.

North Midland Sunday School Association.—On Saturday, Oct. 15, the joint meeting of the East and West Sub-districts was held at Ilkeston, when the retiring officers were re-appointed. After tea—kindly provided by our Ilkeston friends—the Rev. E. A. Maley gave a short paper advocating the use of catechisms in Sunday-school teaching: one subject only to be taken on a Sunday, the lessons all to bear upon it, and the teaching graduated according to the age of the scholars. An interesting discussion followed. The meeting closed with thanks to our Ilkeston friends, and to the Rev. E. A. Maley for his paper.

Swinton.—On Wednesday, October 19, a meeting was held in the schoolroom of the Unitarian Free Church, to welcome the new minister, the Rev. W. E. George, M.A. The chair was taken by Mr. Colin Johnson, who was supported by the Revs. W. E. George, W. R. Shanks, Dendy Agate, P. M. Higginson, G. Evans, and Wilfred Harris, Messrs. G. H. and Percy Leigh, L. Smith, C. Pollitt, and W. Johnson (secretary). Mr. Smith welcomed Mr. George on behalf of the congregation, and Mr. Pollitt on behalf of the school, and the Revs. D. Agate, W. R. Shanks, P. M. Higginson, and Mr. G. H. Leigh joined in the welcome. Mr. George, in acknowledging it, said that he was greatly encouraged in taking up that work, by their kindness and by the life he had found both in church and school. As the life of an individual, so the life of a church depended upon the ideal set before it, and in the spirit in which its work was done. He liked to look upon the church as an ideal home, where they came together united in love and service. They should come in a spirit of reverence, and without selfishness. He wished to see that church as one united family, but a family which had its doors open to welcome all new comers. The church which allowed selfishness to intervene showed signs of degradation. Their Church was even more in danger of this than any other, because they were, to some extent, cut off from the churches around them. The tendency was, therefore, to become exclusive and selfish. They should keep their hearts and doors open, and welcome all who came.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Men of the Mayflower, Cantata. By E. and J. Halsey. 1s. 6d. (Curwen and Sons.)

Confession in the Church of England. By F. Power Cobbe. 1s. (Fisher Unwin.)

Woman at Home, Good Words, Sunday Magazine, Cornhill, Quiver, Magazine of Art.

Our readers are aware that several pulpits of Unitarian churches in America are occupied by women, and we are interested to see an announcement in the *Christian Register* that Miss Lilian Freeman Clarke, of Boston, daughter of the late Dr. James Freeman Clarke, has satisfied the Committee on Fellowship of her fitness for the Unitarian ministry, and is commended to the ministers and churches of the connection. We would add our cordial good wishes to Miss Freeman Clarke for abundant happiness and success in her new undertaking. Dr. Clarke's successor at the Church of the Disciples, the Rev. Charles G. Ames, has just celebrated his seventieth birthday, amid many expressions of gratitude and affection from his congregation and other friends.

OUR CALENDAR.

SUNDAY, OCTOBER 30.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road 11 A.M. and 7 P.M., Rev. V. D. DAVIS, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Ealing, Prince's Hall, 7 P.M., Rev. FRANK K. FREESTON.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, "The Freedom of the City," and 7 P.M., Rev. T. E. M. EDWARDS.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M., Rev. J. HATHREN DAVIES, of Cefn-coed, Merthyr.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Chapel, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. BROOKE HERFORD, D.D., Citizen Sunday, "The Sacredness of Law," and 7 P.M., Rev. J. E. STRONGE.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. J. A. FALLOWS, M.A. Morning, "The Reformation of King Josiah." Evening, "Cardinal Newman."
Kilburn, Quex-road, 11 A.M., Rev. J. E. STRONGE, and 7 P.M., Rev. BROOKE HERFORD, D.D.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINS, M.A. Morning, "Temperance and the Public House."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. Rev. S. WENTWORTH BROOKE, and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "Jesus, Buddha, and Mahomet."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. FRANCIS WOOD.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. BIRKS.
 OXFORD, Manchester College, 11.30 A.M., Rev. E. P. BARROW, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. BIRKS.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. F. H. WILLIAMS.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—Oct. 30th, at 11.15, W. S. GODFREY, "Jingoism."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, S.W.—October 30th, at 11.15, Dr. WASHINGTON SULLIVAN, "Society."

BIRTHS.

GRIFFIN—On the 24th inst., the wife of John Cecil Griffin, of a son.

MARRIAGES.

COLLIER—COHEN—On the 22nd October, at St. Matthews', Upper Clapton, by the Rev. Prebendary Sheldford, Rector of Stoke Newington, assisted by the Rev. J. Cullin, Vicar of the Parish, Frederick George, son of the late Alfred Collier, of 69, Stamford-hill, N., to Elizabeth Alice, daughter of Mrs. Jules Cohen, of 72, The Common, Upper Clapton, N.E.

LEIGH—NEEVES—On the 26th inst., at the West Hill Unitarian Church, Bournemouth, by the Rev. Charles C. Coe, F.R.G.S., John Highfield, youngest son of the late Henry Leigh, of Swinton, Lancashire, to Maude Ethel, elder daughter of the late Robert Neeves, of Thornton Heath, near London.

DEATHS.

POLLARD—On the 24th inst., at 21, Willes-road, London, N.W., Alice, the dearly-loved wife of the Rev. Joseph Pollard, aged 63 years.

ROWE—On the 22nd inst., at 7, Lawn-road, Hampstead, Eliza Jane, wife of John Kingdon Rowe, aged 77 years.

TROUP—On the 25th Oct., at Southend-on-Sea, in the 63rd year of his age, John Igglesden Troup, eldest son of John Troup, of Upper Clapton.

WHITEHEAD—On the 22nd inst., at his residence, 9, Hampstead-road, Walthamstow, after a long illness, the Rev. James Thornely Whitehead, in his 64th year. Minister at Altrincham and Hale 1857-1859, at Ainsworth 1859-1870, and at Hackney 1870-1891.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid, a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks, at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

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The SCHOOL was RE-OPENED on TUESDAY, 20th September.

A detailed Prospectus will be sent on application to Miss LEWIN as above.

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Boarders, £10 13s. 6d. or with Music, £12 5s.

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First-class Honours, Special Distinctions, Certificates, Prizes and Medals have been gained in various Public Examinations. Scholarships at the University Colleges have also been obtained from the School.

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For particulars of either branch, address PRINCIPALS, Bestreben.

A LADY wishing for COMPANIONSHIP during the Winter will receive a lady for a nominal sum in a quiet country home. One speaking French preferred.—W., INQUIRER Office.

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RICHMOND FREE CHURCH.

The Committee of the Richmond Free Church ask your kind attention to the following Statement and Appeal.

This Congregation was formed ten years ago under the encouragement of the London District Unitarian Society, to whose aid then and since it acknowledges its deep indebtedness. It has had its helps and hindrances like all young congregations. It has found difficulties and done its best to overcome them. It has grown, but it has also suffered heavy losses by removals and by death. On the whole it has held on its way with hope and courage.

Three years ago it made a great effort to build itself a permanent home and house of worship. This was happily accomplished, and its Church was opened in April, 1891; the entire cost being £5,516, of which £4,677 was paid before February, 1897, leaving a debt of £839. Since that date a further effort has been made, reducing the debt to £605. We feel it to be imperative that this should be wiped off at once. Small as it may seem, it is enough to hamper and worry a congregation whose annual expenses strain its energies to the full, to be a depressing addition to those expenses, and even to seriously retard the growth and strength of the Church. We think we could raise £200 of this debt (with the help of a conditional promise of £50 from the British and Foreign Unitarian Association) if we can feel that it is now going to be extinguished.

We want to become self-supporting. We want to get out of the way of yet younger and weaker congregations. We want to feel our own necessities not always this obstacle to helping others ourselves. Will you not help us? We earnestly appeal to the generous heart of every believer in Liberal Christianity.

Signed on behalf of the Committee,
WALTER E. EVANS, Hon. Sec.

Donations will be gratefully received by

LADY ROSCOE,
10, Bramham Gardens, London, S.W.,

or Rev. S. FARRINGTON,
The Knoll, Richmond.

NEW CHURCH FOR KIRKCALDY.

The members of the Congregation at Kirkcaldy earnestly APPEAL for help in raising about £300 to enable them to open their building free of debt.

The total sum required was at first estimated at £1,000. It was not then expected that an opportunity of purchasing a piece of ground would present itself, but a desirable FREEHOLD SITE, approved by the McQuaker Trustees, was secured last March at the price of £305. It will be observed that we are short of about that sum.

The Church or Hall, to seat 200, is now in course of erection, and it is expected that the Building will be completed and ready for occupation by the end of the year.

Donations, which will be acknowledged in this paper, will be thankfully received by H. B. MELVILLE, Treasurer of the Building Fund, 92, High-street, Kirkcaldy, N.B., or by the Rev. A. ERNEST PARRY, Kirkcaldy, N.B.

The Treasurer begs to acknowledge the following amounts received since February last:—

	£	s.	d.
Amount advertised on 19th Feb. last	922	13	3
John Hunter, Esq., Kirkcaldy	10	0	0
J. D. McKendrick, Esq., do.	2	10	0
T. F. Flynn, Esq., do.	1	1	0
D. M. Williamson, Esq. (2nd con.), do.	0	10	0
Dr. Barlow, Glasgow	1	1	0
Mrs. McIntyre, do.	1	0	0
A Friend, Edinaburgh	0	10	0
Another Friend, do.	0	10	0
T. McKinnon, Esq., do.	0	10	0
Mrs. Mathie, do.	0	5	0
A Friend, Portobello, N.B.	1	0	0
S. S. Tayler, Esq., London	2	2	0
Sir John Brunner, Liverpool	5	0	0
Alfred Holt, Esq., do.	2	0	0
Walter Holland, Esq., do.	1	1	0
P. H. Holt, Esq., do.	1	0	0
R. R. Meade-King, Esq., do.	1	0	0
A Friend, Manchester	2	0	0
Lt.-Col. W. R. Trevelyan, Penzance	2	0	0
Frank Jolly, Esq., Bristol	1	1	0
Mrs. H. Currer Briggs, Ambleside	2	0	0

£960 14 3

APPEAL FOR HOME MISSIONARY WORK.

Our two new iron churches, Walthamstow and Southend, are fairly well attended; indeed, we now need a Sunday Schoolroom at Walthamstow, for we have one hundred scholars here. The cost will be about £80, and the debt on the chapel is £85.

We have recently repaired the Newcastle Chapel, Staffordshire, at a cost of £82, and get fairly well attended services there.

We also need £30 to repair and clean the Longton Chapel, and so we ask from our Unitarian people for those four objects the sum of £300. We have at present partly on hand, not only Walthamstow, Southend, Newcastle, and Longton, but also Barnard Castle, King's Lynn, Bury St. Edmunds, and Deal. Here are regular Sunday services kept up by our Highgate lay preachers and the ministers in the several districts of those chapels. Walthamstow will have the first financial help, the Newcastle repairs the second, Longton the third, and the debt on Walthamstow the last.

Miss EMILY SHARPE, of 32, Highbury-place, London, who has herself contributed several hundreds of pounds during the last few years to repair and reopen closed chapels, has kindly agreed to be *pro tem.* treasurer, to whom all subscriptions may be sent, and they will be acknowledged in THE INQUIRER and Christian Life. In December of this year a balance-sheet shall be sent, as was sent last year, to all Subscribers of receipts and payments in connection with the above chapels now helped by us.

Our total expenditure in 1898 for the above Chapels, including Supply of Pulpits, Repairs of Chapels, and New Buildings, is a little over £920.

ROBERT SPEARS,
Arundel House, Highgate, London.

PENDLETON UNITARIAN FREE CHURCH.

A BAZAAR will be held on the 24th, 25th, and 26th of NOVEMBER, in the School attached to the Church, with the object of paying off the Mortgage Debt of £800.

The Congregation have subscribed £75 16s., and paid off, with the assistance of the Manchester District Association of Presbyterian and Unitarian Churches (who made a special grant of £35 for the purpose), the Debt due on current account up to last Christmas of £97 7s. 5d., and carried over the balance of £13 8s. 7d. to the Bazaar Fund.

November 24th, the Bazaar will be opened by Sir JOHN BRUNNER, M.P.

November 25th, the Bazaar will be opened by ALFRED MOND, Esq.

The Committee have decided not to allow any Raffleing.

Subscriptions already promised:—

	£	s.	d.
Manchester District Association of Presbyterian and Unitarian Churches	120	0	0
British and Foreign Unitarian Association	25	0	0
Do., do. (conditional on the £800 being raised)	25	0	0
Members of the Congregation, after paying off Current Debt	13	8	7
A Friend	5	0	0
George H. Leigh, Esq.	5	0	0
Percy H. Leigh, Esq.	5	0	0
Miss Lydia Leigh	5	0	0
Alderman Bowes	3	3	0
E. C. Harding, Esq.	2	2	0
Jeremy Brooks, Esq.	2	2	0
A Wellwisher	2	2	0
F. Simpson, Esq.	2	2	0
Alderman Rawson	2	0	0
Mrs. Rawson	2	0	0
F. Tomlinson, Esq.	2	0	0
C. N. Higgin, Esq.	1	1	0

£222 0 7

Donations of Money or Goods will be thankfully received by the following members of the Bazaar Committee:—

C. J. AGATE,
24, Seedley-road, Pendleton (Chairman).
W. YEARNshaw,
5, Leaf-square, Pendleton (Treasurer).
F. J. BROUGHTON,
Harold-street, Seedley; } Joint
A. H. DOLPHIN, } Secretaries.
Wilkinson-street, Leigh.

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